



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

### Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

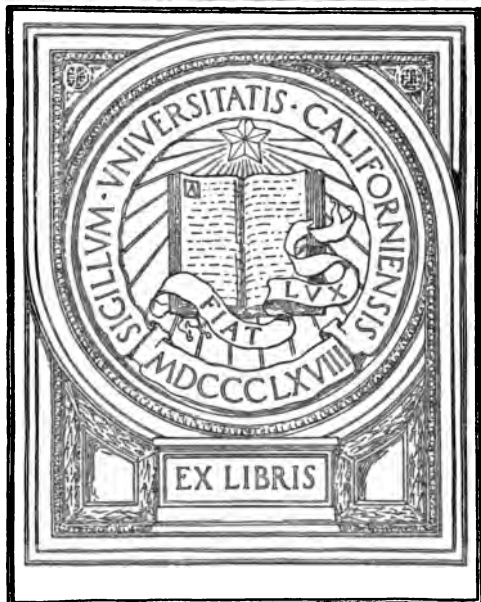
- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

### About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>



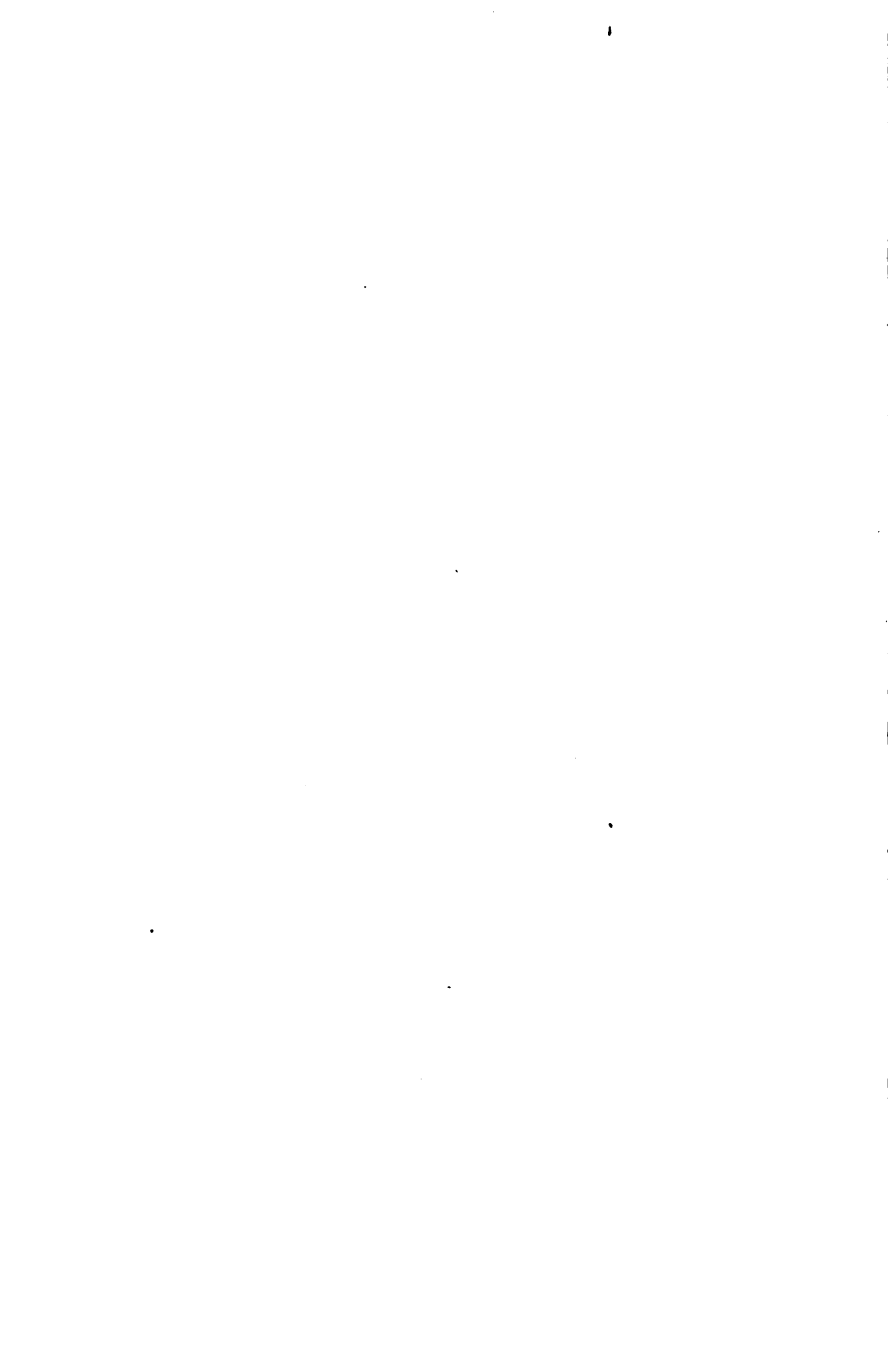
GIFT OF  
Milton Newmark



EX LIBRIS

Mary E. Hancock

1st 11 hours to 6:00 p.m.



A

# FIRST BOOK IN OLD ENGLISH

GRAMMAR, READER, NOTES, AND  
VOCABULARY

BY

ALBERT S. COOK

PROFESSOR OF THE ENGLISH LANGUAGE AND LITERATURE  
IN YALE UNIVERSITY

*SECOND EDITION, REVISED AND ENLARGED*

BOSTON, U.S.A.

GINN & COMPANY, PUBLISHERS

1895

COPYRIGHT, 1894.

By ALBERT S. COOK.

---

ALL RIGHTS RESERVED.

TYPOGRAPHY BY J. S. CUSHING & Co., BOSTON, U.S.A.

PRESSWORK BY GINN & Co., BOSTON, U.S.A.

GT

New York

921  
C77  
fi  
1895

TO

JAMES MORGAN HART

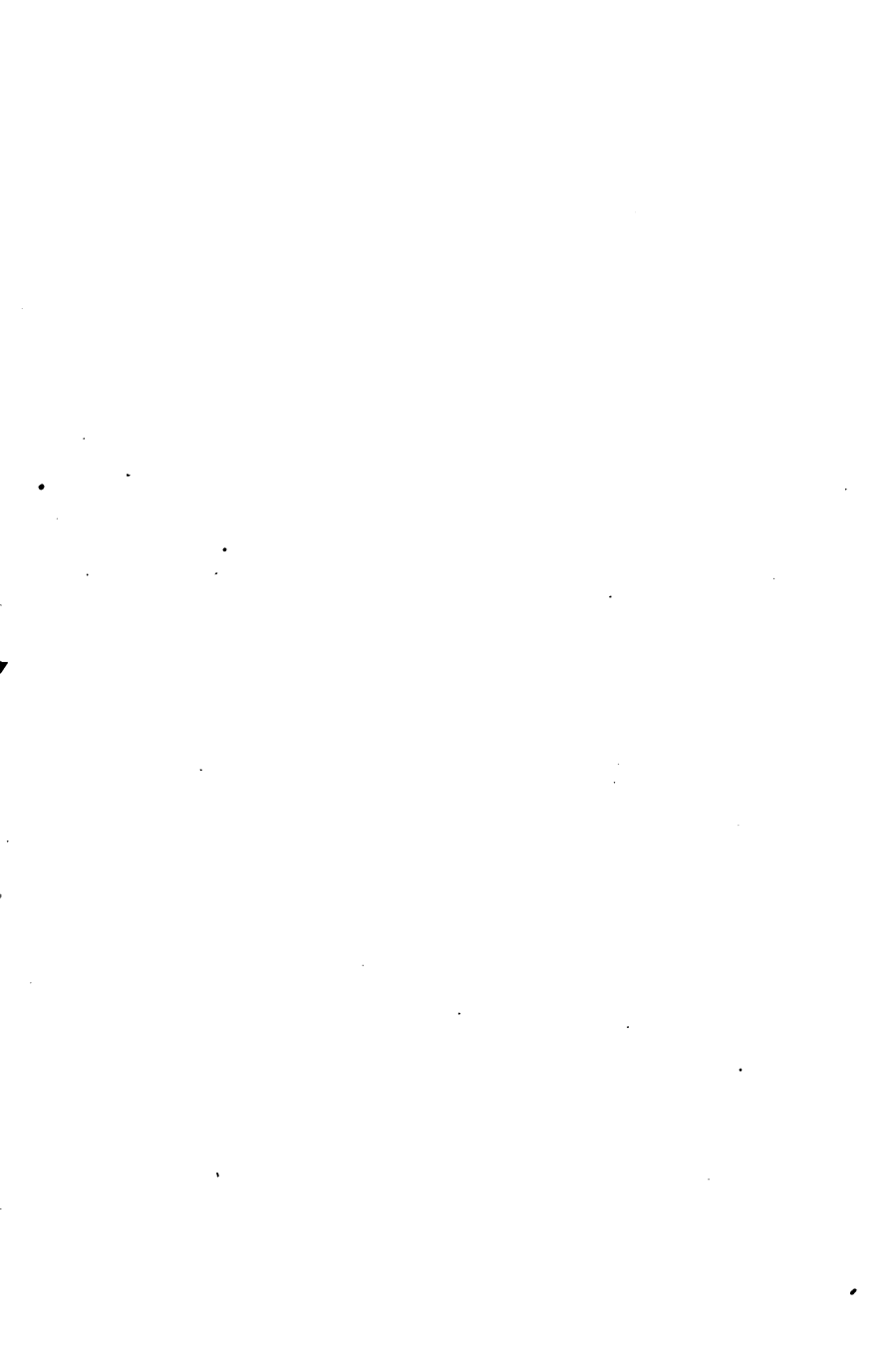
Author of "German Universities"

and

Scholar in Old English

M636347





## PREFACE.

---

THE present volume is an attempt to be of service to those who are beginning the study of our language, or who desire to acquaint themselves with a few specimens of our earliest literature. It has seemed to the author that there were two extremes to be avoided in its compilation—the treatment of Old English as though it consisted of wholly isolated phenomena, and the procedure upon a virtual assumption that the student was already acquainted with the cognate Germanic tongues and with the problems and methods of comparative philology. The former treatment robs the study of its significance and value, which, like that of most other subjects, is found in its relations; the latter repels and confounds the student at a stage when he is most in need of encouragement and attraction.

How well the author has succeeded must be left to the judgment of others—the masters whom he follows at a distance, and the students whose interests he has constantly borne in mind. Of one thing, however, he can assure such as may care to inspect his book—that he has spared no pains in treading the path which seemed to be thus marked out for him in advance. Errors there doubtless are,—errors of judgment, and errors of fact; but for both he must plead the best excuse ever

offered for similar imperfections, that of King Alfred in the last sentence on page 162 of this volume.

The selections have been made with reference to giving a fairly just, though necessarily incomplete, view of the surroundings, occupations, problems, ideals, and sentiments of our English ancestors. The earlier pieces of both prose and poetry are short; the longer ones that follow either have more sustained interest, or are supported by their reference to preceding ones; but they, too, fall into natural subdivisions, partially indicated in the printing, so that they may be read as successions of short extracts.

It may be objected that Latin and Greek have been too freely used for illustration. The reply to such an objection is twofold: that the book is likely to fall into the hands of some who possess at least an elementary acquaintance with one or both of these languages, and that to these the disclosure of the relations involved in a comparison with the ancient tongues will materially increase their pleasure and their gain; and, secondly, that the book may be intelligently read, from cover to cover, without the slightest knowledge of either Greek or Latin.

The passages from Bede have been taken from Miller's edition; the portion of *Ælfric's Colloquy* from the Wright-Wülker Vocabularies; the extracts from *Wulfstan* from Napier's edition; the selections from *Beowulf* and *Andreas* are based upon the Grein-Wülker edition of the *Bibliothek der angelsächsischen Poesie*; that from the *Judith* upon my own edition. The originals of the others are either indicated, or will be patent to scholars.

The normalization of the texts to an Early West Saxon basis—Cosijn's *Altwestsächsische Grammatik* being the chief authority for norms—will doubtless be criticised by some scholars whose judgment is entitled to respect; but here again the author has had in mind the beginner, for whose especial use the book is intended. If he welcomes this introduction on account of its greater ease, and is yet not led astray by it; if he becomes solidly grounded in the elements, so that further progress is facilitated, while yet he has nothing to unlearn in the future; the author will be consoled by his approbation for the censure of those who entertain a different opinion on this head.

To the normalization of the texts exception has been made in the case of the poetry. For this there are two reasons. In spite of the greater difficulty of the poetry, the student should have had sufficient practice in reading, and particularly in parsing—the importance of which cannot be too much insisted upon—to proceed in the poetry without great obstruction from the retention of manuscript forms, especially as the cross-references of the Vocabulary will furnish him with the necessary assistance; and, secondly, the normalization of the poetry would sometimes have been attended with considerable uncertainty, an uncertainty which is decidedly less in the case of the prose. Besides, such profit as accrues to the student from the inspection of the irregular orthography of the manuscripts may, by the literal reproduction of the orthography, be gained from this part.

The device noted on page 202 is presented with some

persuasion of its utility, though frankly as an experiment on which the author would gladly take, after sufficient trial, the judgment of his colleagues.

The Grammar is the merest outline. Its condensation has been largely effected by confining the treatment almost entirely to Old English itself, excluding all references to the theoretical Primitive Germanic. This method is accompanied with some loss; but, again, it is the beginner whom the author has had in view. More doubtful, perhaps, is the expediency of an empirical classification of nouns, instead of the scientific arrangement according to stems; many of us have unquestionably found, however, that the more purely scholarly classification occasions not a little trouble in practice, and that its theoretical advantages are dearly purchased at this stage, before there is any adequate conception of comparative philology and its postulates. The author is not so clear with regard to the probable utility of paragraphs 12-14, on original and derivative vowels; criticism on this point will be especially welcome.

The Appendixes include illustrative matter for which there was no natural place elsewhere, or materials and hints for those who would prosecute their researches a little further. The first three of them carry their meaning on their face; the last is provided in order to facilitate the beginning of dialectic study. It—Appendix IV.—has cost more thought than is likely to appear on the surface. The dialects have as yet been but imperfectly discriminated; it is easier to say what is non-West Saxon than what is Mercian or Kentish; the residuum of demon-

strably pure Northumbrian forms in Cædmon's Hymn, for example, turns out to be surprisingly small.

Care has been devoted to the unification of the book — to making its parts mutually coherent; the illustrations of syntax are therefore taken from the texts printed in the Reader, and the Vocabulary contains copious references to the Grammar. It is hoped that this plan will prevent distraction on the part of the student, and conduce to a nearly absolute mastery of the matter here presented. The book ought to occupy at least a semester, and could readily be used for a longer time. The author believes that the history of the English language may most profitably begin with such a manual, studied under a competent teacher and with access to a few good reference books. Thus used, it might advantageously be introduced into the earlier part of College courses, and perhaps into the better sort of High Schools and Academies.

In conclusion, it is a pleasure to the author to acknowledge his indebtedness to Miss Elizabeth Deering Hanscom, graduate student of Yale University and American Fellow of the Association of Collegiate Alumnae, who has rendered material assistance in the preparation of the Vocabulary.

YALE UNIVERSITY, December 11, 1893.



## PREFACE TO THE SECOND EDITION.

---

THE favorable reception accorded to the first edition has encouraged the author, besides correcting several small errors, to amplify Appendix I., and to add a new Appendix, numbered V. The provision of a brief bibliography has been so generally welcomed that it has seemed desirable to append a list of books of a more advanced character, while retaining the former one essentially unchanged. No attempt at completeness has been made, but perhaps not many books of primary value have been omitted. The illustration of umlaut from Gothic, suggested by a reviewer, now constitutes Appendix V.

Certain teachers having expressed a wish that the Vocabulary should give the gender of nouns, the author thinks it proper to state the principle upon which the designation of gender was omitted. This principle was that the Grammar should be in constant use. The cardinal use of a knowledge of the gender is with reference to declension; given the declension, and the gender follows. Now the references to the Grammar under nouns primarily indicate the declensions. If, then, the student recognizes the meaning of such references as **43**, **47**, etc., it is a proof that he is sufficiently acquainted with the paradigms they indicate; if not, it is a clear sign that he ought to refer to them, and that a mere knowledge



of the gender would not suffice. This is the author's opinion, but he holds himself prepared to defer to the expressed wish of his colleagues, when he can believe that that wish is at all general among those who have given the book a fair trial.

The author hopes soon to issue a small companion volume of exercises in Old English, designed chiefly to facilitate drill on inflections. These exercises will consist of brief sentences for translation into Old English, based upon the successive prose selections of the Reader, together with an English-Old English Vocabulary.

A final word to those who use this book, — a word based upon experience with it: *Look up carefully every foot-note, and constantly refer from the Vocabulary to the Grammar, with reference to the speedy mastery of the latter, supplementing this process by the committal to memory of paradigms.*

YALE UNIVERSITY, December 31, 1894.

# CONTENTS.

<b>GRAMMAR . . . . .</b>	<b>PAGE</b> <b>1</b>
<b>INTRODUCTION . . . . .</b>	<b>3</b>
Dialects and Periods . . . . .	3
<b>PHONOLOGY . . . . .</b>	<b>5</b>
Letters and Sounds . . . . .	5
Effects and Relations of Sounds . . . . .	10
Consonantal Loss and Change . . . . .	21
<b>INFLECTION . . . . .</b>	<b>26</b>
Declension of Nouns . . . . .	26
Declension of Adjectives . . . . .	38
Comparison of Adjectives . . . . .	42
Formation and Comparison of Adverbs . . . . .	44
Numerals . . . . .	46
Pronouns . . . . .	48
Verbs . . . . .	53
<b>FORMATION OF WORDS . . . . .</b>	<b>81</b>
<b>SYNTAX . . . . .</b>	<b>88</b>
Nouns . . . . .	88
Adjectives . . . . .	99
Adverbs . . . . .	100
Pronouns . . . . .	100
Verbs . . . . .	101
Prepositions . . . . .	106
Conjunctions . . . . .	107
<b>PROSODY . . . . .</b>	<b>108</b>
 <b>READER . . . . .</b>	 <b>121</b>
<b>I. THE CREATION OF THE WORLD . . . . .</b>	<b>122</b>
<b>II. TRADES AND OCCUPATIONS . . . . .</b>	<b>129</b>
<b>III. THE DAY OF JUDGMENT . . . . .</b>	<b>134</b>
<b>IV. BEDE'S DESCRIPTION OF BRITAIN . . . . .</b>	<b>137</b>
<b>V. ÆTHELWALD CALMS THE SEA . . . . .</b>	<b>141</b>

	PAGE
VI. THE INVASION OF BRITAIN BY THE PICTS AND SCOTS . . . . .	144
VII. THE PASSING OF CHAD . . . . .	150
VIII. THE DANGERS OF GREATNESS . . . . .	156
IX. DUTIES OF THE RICH TOWARD THE POOR . . . . .	159
X. ALFRED'S PREFACE TO BOETHIUS . . . . .	162
XI. A PRAYER OF KING ALFRED . . . . .	163
XII. APOLLONIUS OF TYRE . . . . .	164
The Shipwreck . . . . .	165
Apollonius and the Fisherman . . . . .	166
The Incidents in the Gymnasium . . . . .	168
Apollonius at the Feast . . . . .	170
Entry of the Princess . . . . .	172
A Lesson in Music . . . . .	174
Apollonius as Teacher . . . . .	177
The Three Suitors . . . . .	178
The Princess chooses . . . . .	180
Apollonius relates his Adventures . . . . .	184
The Recognition . . . . .	185
The Fisherman's Reward . . . . .	186
The End . . . . .	187
XIII. THE SIX DAYS' WORK OF CREATION . . . . .	189
XIV. THE SONG OF THE GLEEMAN . . . . .	200
XV. THE ROUT OF THE ASSYRIANS . . . . .	202
XVI. SELECTIONS FROM THE ANDREAS . . . . .	210
Conversation between Andrew and the Sea-Captain . . . . .	211
The Voyage. — Storm at Sea . . . . .	218
Andrew relates Christ's Stilling of the Tempest . . . . .	222
Andrew desires Instruction in Seamanship . . . . .	225
The Pilot recognizes God's Presence with Andrew . . . . .	227
Andrew is carried to the City . . . . .	228
Andrew's Disciples relate their Adventure . . . . .	230
APPENDIXES . . . . .	233
APPENDIX I. Some Useful Books for the Study of Old English . . . . .	235
APPENDIX II. Correspondences of Old English and Modern . . . . .	
German Vowels . . . . .	245
APPENDIX III. Andrew's Negotiations with the Steersman . . . . .	247
APPENDIX IV. Specimens of the Dialects . . . . .	250
APPENDIX V. I-umlaut illustrated from Gothic . . . . .	268
VOCABULARY . . . . .	271

GRAMMAR.



## INTRODUCTION.



### Dialects and Periods.

1. Old English (sometimes called Anglo-Saxon) is the name of the Germanic language spoken in England between the middle of the fifth and the middle of the twelfth century. Its literature extends from the eighth to the twelfth century, and there are no Old English words found in documents earlier than the seventh century. The principal prose texts date from the period of King Alfred (871-901 A.D.), or from that of Abbot Ælfric (pronounced Alfric), who flourished about the year 1000 A.D. The poetical pieces are mostly of uncertain dates, ranging from the eighth to the tenth or eleventh century.

There are four dialects of Old English, the Northumbrian, Mercian, Kentish, and West Saxon; of these the Mercian is intermediate in its characteristics between the Northumbrian and West Saxon. The Northumbrian dialect formed the basis of modern Scotch and Northern English, the Mercian of standard literary English. The literature of Old English is chiefly extant in West Saxon, though the poetry,

and some of the prose, contains forms from other dialects, chiefly from the Northumbrian.

Since the remains of the other dialects are comparatively small, West Saxon is the principal existing representative of Old English, and hence the two terms are often used interchangeably. West Saxon is divided into Early West Saxon (EWS.) and Late West Saxon (LWS.). The former is the language as written in King Alfred's time, the latter as in that of Abbot Ælfric and his successors. A hundred years made some changes in the language, but rather with respect to syntax, euphony, and style in general than to the forms of words, though these also underwent some modification.

In this work, the forms are those of Early West Saxon, which is assumed as the standard, even when the selections are from Late West Saxon.

## PHONOLOGY.

---

### Letters and Sounds.

2. **Alphabet.** — The Old English alphabet has the letters of Modern English, with the exception of *j*, *k*, *q*, *v*, and *z*, and with the addition of *ƿ* and *þ*, both of which represent the modern *th*. Of these, *j* and *v* are never used, being represented by *g* (or *i*) and *f*, respectively; *k*, *q*, and *z* but rarely, *k* being commonly represented by *c*, *ks(cs)* by *x*, *q(u)* by *c(w)*, and *z* by *ts*. The two unfamiliar characters *ƿ* and *þ* are pronounced *eth* (*eth* in *brethren*) and *thorn*, respectively; they are used interchangeably in the manuscripts; in this book *ƿ* will, in general, stand for both.

3. **Vowels and diphthongs.** — The vowel-letters are those of Modern English, with the addition of *æ*, *ē*, and *ō*. The two latter denote respectively an *e* and *o* which sprang from an original *a* (but *ē* occasionally from *o*; 17, 25). The vowels may be either short or long.

The diphthongs are represented by *ea*, *eo*, and *ie*, both short and long. The second vowel sound in each diphthong is scarcely heard in pronunciation, the first element being the one which receives the stress.



*The vowel of every syllable is to be pronounced, but in an unstressed syllable the sound is less distinct (23).*

**4. Quantity.**—Long vowels and diphthongs must be carefully distinguished from short ones. In normalized texts, length is indicated by the acute accent (') or the macron (¯), placed over a vowel or the first element of a diphthong. For instance, OE. **god** is Mod. Eng. *god*, but OE. **gód** or **gōd** is Mod. Eng. *good*; so **for**, *for*, but **fōr**, *went*; **bær**, *bare*, but **bāer**, *bier*; **ac**, *but*, but **āc**, *oak*; **geat**, *gate*, but **gēat**, *poured*; **is**, *is*, but **īs**, *ice*; **man**, *man*, but **mān**, *crime*; **tol**, *toll*, but **tōl**, *tool*; **wende**, *went*, but **wēnde**, *weened*. Beginners should never fail to note whether the radical vowel of each word is long or short, and should no more confound **a** with **ā** than **a** with **y**.

The length of a syllable must be distinguished from that of a vowel. Every syllable containing a long vowel is itself long, but so is also one which contains a short vowel followed by any two consonants or a double consonant. In the latter case, the syllable is said to be long by position; in the former, by nature.

**5. Pronunciation of vowels and diphthongs.**—The pronunciation of the vowels and diphthongs can only be mastered by ignoring their pronunciation in Modern English. Any modern language, or Latin or Greek as pronounced by the Continental method, would be a safer guide.

The exact pronunciation of the Old English vowels and diphthongs can be but imperfectly represented. The learner will not be far astray if he follows the pronunciation indicated in this table:—

<b>a</b>	as in	last (not <i>a</i> in man)	<b>habban</b>
<b>ā</b>	“	far	<b>ān</b>
<b>æ</b>	“	man	<b>æt</b>
<b>ǣ</b>	“	care	<b>ǣr</b>
<b>e, e</b>	“	men	<b>help, męnn</b>
<b>ē</b>	“	they	<b>hē</b>
<b>i</b>	“	fin	<b>in</b>
<b>ī</b>	“	machine	<b>win</b>
<b>o, o</b>	“	broad (but shorter)	<b>god</b>
<b>ō</b>	“	tone	<b>gōd</b>
<b>u</b>	“	full	<b>full</b>
<b>ū</b>	“	rune	<b>dūn</b>
<b>y</b>	“	{ dünn (Germ.) din (less accurate)	<b>dynn</b>
<b>ȳ</b>	“	{ grūn (Germ.) green (less accurate)	<b>hȳd</b>
<b>ea</b>	=	æ + uh	<b>call</b>
<b>ēa</b>	=	ē + ah	<b>nēah</b>
<b>eo</b>	=	e + o	<b>eom</b>
<b>ēo</b>	=	ē + o	<b>frēond</b>
<b>ie</b>	=	i + ěh	<b>fierd</b>
<b>īe</b>	=	ī + ěh	<b>nied</b>

NOTE.—The true sounds of **y** and **ȳ** are most readily produced by placing the lips in the position for pronouncing long *oo*, and, while retaining the lips in this position, pronouncing respectively the *i* in *it*, and the *ee* in *deem*.

6. Consonants.—The consonants are divided into—

*labials*, **w, m, p, b, f**.

*dentals*, **r, l, n, t, d, θ, s**.

*gutturals* (sometimes *palatals*), **(ng), c, g, h**.

*f always hard. s, sh, ch, etc.*

**7. Pronunciation of consonants.** — **w** was pronounced as in Mod. Eng., also distinctly in the combinations **wr**, **wl**; **m**, **p**, and **b** as in Mod. Eng.; **f** as *f* and as *v* (2).

**r** and **l** were pronounced nearly as in Mod. Eng. (but see 21); **n**, **t**, **d**, as in Mod. Eng.; **θ** as *th* in *thin* and in *the*; **s** as *s* and as *z*.

**ng** was pronounced like Mod. Eng. *ng* in *finger*; when palatal (10) it resembled *ng* in *singe*. **c** was pronounced like Mod. Eng. *k*, or, when palatal, like English *ch* in *child*, and was distinctly heard as *k* in the combination **cn**; **cg** like *dg* in Mod. Eng. *bridge* (see 11). **g** was pronounced as *g* (but see 9) and as *y* (10). **h** was pronounced as in English, even in the combinations **hl**, **hu**, **hr**, **hw**; when final, and in the combinations **ht**, **hθ**, and **hh**, it had the sound of German *ch*, as in *ach* or in *ich*. **hs** was pronounced like Mod. Eng. *x* (cf. 2).

When **c** was pronounced as *k*, **g** as *g*, and **h** as German *ch* in *ach*, these letters are to be regarded as gutturals; when as *ch* in *child*, *y*, and *ch* in *ich* respectively, as palatals (10).

**8. Surds and sonants.** — The consonants **p**, **t**, **c**, together with **f**, **s**, **θ** when pronounced like Mod. Eng. *f*, *s*, *th* in *thin*, are called surds. All the other consonants, and all the vowels and diphthongs, are called sonants.

**f**, **s**, and **θ** are surds when beginning a syllable, or following a surd at the end of a syllable; they are

sonants, that is, are pronounced like *v*, *z*, and *th* in *the*, when they occur between two sonants, or follow a sonant at the end of a syllable. To the foregoing rule there may be some exceptions; in case of doubt, the analogy of Modern English may be followed.

**9. Spirants and stops.** — Spirants are consonantal sounds producible by a continuous emission of breath. Stops are momentary or explosive. The spirants are *f*, *s*, *θ*, and *h* (properly also *g*); to *f* and *θ* correspond the surd stops *p* and *t*, and the sonant stops *b* and *d*.

**10. Gutturals and palatals.** — The consonants *c*, *g*, *h*, are gutturals when occurring before consonants or the vowels *a*, *ā*, *ē*, *o*, *q*, *ō*, *u*, *ū*, *y*, and *ȳ* (and sometimes *æ*). They are palatals when occurring before the palatal vowels *æ*, *e*, *ē*, *i*, *ī*, *ea*, *ēa*, *eo*, *ēo*, *ie*, *īe* (and sometimes *æ*); *c* and *g* medially (that is, in the middle of a word), when they are or may be followed by *e* or *i*; *c* likewise in the combination *sc* (pronounced almost like *sh*); *g* in the medial combination *cg*; and *c*(*cc*, *nc*), *g*(*ng*) often medially and finally after a palatal vowel, but at least *ng* not always: *e.g.*, *engel*, *Englisc* have not *ng*=*ŋj*. For the pronunciation of these consonants as palatals see 7.

**11. Double consonants.** — Double consonants must not be pronounced as in Mod. Eng., except at the end of a syllable. When medial, each consonant is pro-

nounced separately : **sunnum** as *sun-num*, the *n*'s as in Mod. Eng. *penknife*.

Double **f**, when sonant, is always represented by **bb**, and double **g** is usually written **cg**. The only consonant never doubled is **w**.

### Effects and Relations of Sounds.

**12. Original and derivative vowels.** — Of the vowels and diphthongs of Old English, some are original, in the sense of being more directly an inheritance from the Parent Germanic tongue, while others are derivative, or result from modifications of those that we call original.

The original vowels and diphthongs are the following : —

**a, ā, æ, ǣ** (sometimes), **e, ē** (rarely), **i** (sometimes), **ī, o, ō, u** (regularly), **ū, ēa, ēo** (sometimes).

The derivative vowels and diphthongs are : —

**æ** (sometimes), **ǣ** (sometimes), **e, ē** (usually), **i** (sometimes), **o, u** (occasionally), **y, ŷ, ea, eo, ēo** (sometimes), **ie, īe**. Though **ea, eo, ie** when short are all derivatives, **ie** may be called a derivative of the second order, since it arises from one of the two others.

**13. Relation of original to derivative vowels.** — The relations between original and derivative vowels may thus be shown (see 17, 18, 20, 21, 25) : —

ORIGINAL.	DERIVATIVE.
a	æ, e, o, ea, ie
ā	ǣ
e	i, eo, ie, o
i	eo, u
o	e
o	e, eo
ō	ē, ēo
u	y
ū	ȳ
ēa	ie
ēo	ie

14. Relation of derivative to original vowels. — Reversing the order of the last table, we obtain : —

DERIVATIVE.	ORIGINAL.
æ	a
ǣ	ā
e	a, o, o
ē	ō
i	e
o	a
y	u
ȳ	ū
ea	a (æ)
ēa (rarely)	ǣ
eo	e, i, o
ēo	ō
ie	a (ea), e, e (eo), i (eo)
ie	ēa, ēo

Occasionally (28, 29, 30) ǣ is derived from æ, ē from e, ī from i, ō from o or a, ū from u, ȳ from y, ēa from ea, and ēo from eo. Rarely are o and u derived from e and i (26).

*It must be observed that not every vowel standing in the column of derivatives belongs exclusively there. Thus i, for example, is sometimes original (12):*

**15. Umlaut.**—Umlaut is a change effected in the vowel of a stressed syllable by the vowel of a following, usually the next following, syllable.

There are two chief kinds of umlaut, the *i*-umlaut (pron. *ih'-oom'-lout*), and the *u*- or *o*-umlaut (*oo-* or *oh-*).

**16. The i-umlaut.**—*i*-umlaut is a change effected in a vowel or diphthong by palatalization, such palatalization consisting in an approximation of the umlauted vowel or diphthong to the sound of *i* (*ih*). The cause of *i*-umlaut was in all cases an *i* or a *j* (pronounced like Mod. Eng. *y*) of a following syllable, but the *i* or *j* usually disappeared before the period of historic Old English, or was turned into *e*. When the word umlaut is used without qualification, *i*-umlaut is to be understood. See Appendix V.

**17. Illustrations of i-umlaut.**—The effect of *i*-umlaut will be shown by the following table:—

ORIGINAL VOWEL.	UMLAUT VOWEL.
a	ē (æ)
ā	ēē
e	i
ē	ē
o	ē
ō	ēē
u	y

ORIGINAL VOWEL.	UMLAUT VOWEL.
ū	ȳ
ea (from a)	ie
ēa	īe
eo (from e)	ie
ēo	īe

Examples are: **mann** (*man*), **menn** (*men*); **lār** (*lore*), **lāran** (*teach*); **helpan** (*help*), **hīlpō** (*helps*); **mōnn** (*man*), **menn** (*men*); **oxa** (*ox*), **exen** (*oxen*); **dōm** (*doom*), **dēman** (*judge*); **wulle** (*wool*), **wyllen** (*woollen*); **brūcan** (*use*), **brȳcō** (*uses*); **eald** (*old*), **ieldu** (*age*); **hēah** (*high*), **hīehra** (*higher*); **weorpan** (*throw*), **wierpō** (*throws*); **hrēowan** (*rue*), **hriewō** (*rues*).

Sometimes two words are so related that **y** seems to be *i*-umlaut of **o**, like **gold** (*gold*), **gylden** (*golden*); but in such cases the **o** came from an earlier **u**.

The umlaut of **a** is generally **ē**, but in some words **æ** is found.

Strictly speaking, **i** is not the umlaut of **e**, but the phenomenon, though resulting from a somewhat different cause, is virtually the same.

**18. Palatal influence.**—Initial **g**, **c**, and **sc**, change **æ** (from **a**) to **ea**, **æ** to **ēa**, and **ē**, **e** to **ie**; and **sc** sometimes changes **a** to **ea**, **ā** to **ēa**, **o** to **eo**, and **ō** to **ēo**. Examples: **gæf** (*gave*), **geaf**; **gæfon** (*gave*, plur.), **gēafon**; **scēppan** (*create*), **scieppan**; **gefan** (*give*), **giefan**; **scacan** (*shake*), **sceacan**; **scādan**



(*separate*), *scēadan*; *scop* (*poet*), *sceop*; *scōh* (*shoe*), *scēoh*. Even *ēo* from *ū*: *scēor*, from *scūr*, *shower*.

In the following words, the *ge* represents original *j* (pron. *y*): *geoc*, *yoke* (orig. *joc*); *geond*, *through* (orig. *jond*); *geong*, *young* (orig. *jung*); *geoguð*, *youth* (orig. *juguð*); *gēomor*, *grief* (orig. *jōmor*); *gēa*, *yea* (orig. *jā*); *gēar*, *year* (orig. *jār*); *gē*, *ye* (orig. *jē*).

The *i* found in the present stem of some weak verbs (116) stands for original *j* (pron. *y*), and, as *g* represents this *j* in the words just instanced, so it often appears in the endings of these weak verbs, sometimes alone, sometimes followed by *e*, sometimes in one of these two forms preceded by *i*. Thus *nērian*, *save*, occurs also as *nērgan*, *nērgan*, *nērigean*, etc.; the ind. pres. 1st sing. *nērie* as *nēрге*, *nērige*, etc.

Wherever in or just preceding the inflectional ending of a word, *c* or *g* is followed by *e* before another vowel, the *e* must be understood to indicate an original *j* (pron. *y*), and an alternative form without *e* also exists. Thus *sēcean* and *sēcan*, *seek*; *mēnigeo* and *mēnigo*, *multitude*. Similarly, the *i* and *g* in the inflectional endings of nouns like *hēre*, *army* (44. 2) represent original *j* (pron. *y*).

19. *y* and *ȳ* for *ie* and *īe*. — *y* and *ȳ* properly represent the *i*-umlaut of *u* and *ū*, but are also frequently found for *ie* and *īe*. Sometimes, again, the latter

are represented by **i** and **ī**. Hence, in looking for words containing these letters, it is never safe to confine the search to any one of the three. From **eald**, *old*, is formed by means of **i**-umlaut the noun **ieldu**, *age* (17); but the latter might occur in a text or glossary as **yldu**. Contrariwise, on finding **yldu** in a text or glossary, it would not be safe to conclude that the **y** represented the **i**-umlaut of **u**, since, as we have just seen, it really goes back to **ea** and **a**. Again, were the word to be found as **ildu**, it should not be inferred that the **i** is either original or derived from **e** (17), for the reason just adduced.

*Remember that y or i, short or long, may stand for ie, short or long.*

**20. The u- or o-umlaut.** — This umlaut is a change effected in the vowels **a**, **e**, or **i** by a **u** or **o** of the following syllable. By it **a** is converted to **ea**, and **e** or **i** to **eo** (sometimes **i** to **io**). Examples: **caru**, *care*, becomes **cearu**; **weruld**, *world*, becomes **weoruld**; **miluc**, *milk*, becomes **meoloc** or **mioloc**. The change of vowel is, however, not invariable in these circumstances, and, on the whole, may be regarded as exceptional.

The explanation of this phenomenon is that the vowel sound of the following syllable is anticipated, as it were. The vocal organs, while pronouncing the **a** (properly **æ**) of **caru** (**cæru**), are already shaping

themselves to pronounce the **u**; hence the result is **cæuru**, very nearly, which is further modified into **cearu**. For **weoruld** the explanation is similar, but easier.

**21. Breakings.** — Before **r** + consonant, **l** + consonant, and **h** + consonant or **h** final, **a** is regularly converted into **ea**, and **e** or **i** frequently into **eo**. This change is called *breaking*, because the one vowel is, as it were, *broken* into two. Examples: —

a) **a** to **ea**: **arm** (*arm*), **earn**; **ald** (*old*), **eald**; **ahta** (*eight*), **eahta**.

b) **e** or **i** to **eo** (io sometimes from **i**): **erðe** (*earth*), **eorðe**; **elh** (*elk*), **eolh**; **fehtan** (*fight*), **feohtan**; **Piht** (*Pict*), **Pioht**, **Peoht**.

It must be remembered that the sound of **e** in **ea** differs materially from that of the same letter in **eo** (5; cf. 20).

The explanation of breaking lies in the fact that the vowels which experienced breaking were formed with a position of the vocal organs quite different from that concerned in the production of **r**, **l**, and **h**, as pronounced in Old English. These consonants, at the time when they caused breaking, were gutturals; the vowels that underwent breaking were palatals (strictly speaking, when we say that **a** was broken, we should rather say that it was **æ**). In the production of these consonants, the back part of the mouth

was chiefly concerned; in that of the vowels it was the forward part. Hence, in passing from the vowel position to that of the consonant, an intermediate vowel sound or glide was produced, akin in position and sound to the consonant which it preceded. Although these consonants have at present a pronunciation which cannot be called guttural, yet it is possible to pronounce a sentence like 'What ails you?' in so drawling a manner, especially as regards 'ails,' that this word shall have nearly the sound of *ā-uls*. The obscure *ũh*-sound thus developed may be compared to the second element of the diphthong in *ea* and *eo*. Here may be adduced Shakespearian lines such as —

Strikes his breast *hard* (hah-urd), and anon he casts.

— HEN. VIII. 3. 2. 117.

Look how he makes to Cæsar, *mark* (mah-urk) him.

— JUL. CÆS. 3. 2. 18.

My *lord* (law-urd), will it please you pass along.

— RICH. III. 3. 1. 136.

In all these, meter seems to demand that the italicized words shall be pronounced as disyllabic (Abbott's *Shakespearian Grammar*, § 485).

**22. Ablaut.** — Ablaut (pron. *ahp'lowt*) is a prehistoric relation existing between the vowels of different tense-stems derived from the same verbal root. Thus the relation of *i*, *a*, and *u*, in the Mod. Eng. *sing*, *sang*, *sung*, is an ablaut relation, and so is the relation of

*i*, *o*, *i* in the Mod. Eng. *drive*, *drove*, *driven*. In Old English the tense-stems of these verbs would be **sing**-, **sang**, **sung**-, **sung**- (104); **drif**-, **drāf**, **drif**-, **drif**- (102). In the former, *i*, *a*, *u*, *u* stand in an ablaut relation; in the latter, *ī*, *ā*, *i*, *i*.

It must be observed that the verbal stems concerned sometimes appear in nouns and adjectives, as well as in verbs. Thus the vowel of the Mod. Eng. noun *song* stands in an ablaut relation with those of the tense-stems *sing* and *sung*. Again, in Old English, the *i* of the noun *bite*, *bite*, stands in an ablaut relation with the other vowels of the tense-stems of *bītan*, *bite*. The latter are **bīt**-, **bāt**, **bit**-, **bit**- (102), and hence the radical vowel of the noun is identical with that of the third and fourth stems.

*Ablaut is not to be confounded with umlaut. Umlaut admits of explanation; ablaut must, so far as Old English is concerned, be merely accepted as a fact.*

**23. Stress, and the vowels of unstressed syllables.** — The stressed syllable is the principal one, and usually the first one of the word, except in compounded verbs, and nouns or adjectives with the prefixes **be**-, **ge**-, and sometimes **for**-; these stress the root syllable. The laws relating to vowels hold only of stressed syllables. In unstressed syllables, especially in the second syllable of trisyllabic words, the vowel is liable to pass into a neutral sound, often represented by *e*, or to disappear

altogether. When the vowel disappears, the trisyllabic word of course becomes disyllabic: *engel*, *angel*, gen. *engles* (instead of *engeles*); *hēafod*, *head*, gen. *hēafdes* (instead of *hēafodes*). Syncope, as such disappearance is termed, is most apt to occur after a long *syllable* (4).

**24. Representation of Old English vowels in Modern English.**—The same Old English vowel letter is not always represented by the same Mod. Eng. letter, nor its sound by the same Mod. Eng. sound; yet there is a certain uniformity, differing in degree with different vowels, in the representation of both sound and letter. Some of the more regular correspondences are given in the subjoined table, though it must be understood that exceptions are numerous. The Mod. Eng. sound or letter that is first given is the commonest; the second is often comparatively rare. The figuration of the Mod. Eng. vowel sounds is that of Webster's Dictionary. For details, see Mayhew's *Synopsis of Old English Phonology*.

	OE. LETTERS.	MOD. E. LETTERS.	MOD. E. SOUNDS.	ILLUSTRATIONS.
	a	a	ā, ǣ	<i>nama</i> , name; <i>land</i> , land
But	ag	aw	ǣ	<i>haga</i> , haw
	ā	o, oa	ō; ȝ before r	<i>rhām</i> , home; <i>ār</i> , oar
	æ	a	ǣ, ǣ	<i>glæd</i> , glad; <i>fæder</i> , father
But	æg	ai, ay	ā	<i>brægn</i> , brain; <i>dæg</i> , day
	æ	ea, eo, e	ē, ē	<i>dæl</i> , deal; <i>sæd</i> , seed; <i>flešc</i> , flesh

	OE. LETTERS.	MOD. E. LETTERS.	MOD. E. SOUNDS.	ILLUSTRATIONS.
	e, ƿ	e, ea	ĕ, ē	feſſer, feather; twelf, twelve; ſpere, spear
But	eg	ai, ay, a	ā	regn, rain; weg, way; ſegn, thane
	ē	ee, e	ē (seldom ĕ)	cwēn, queen; hēr, here; (blōtsian, bless)
	i	i	i; ī before ht, nd, ld	fiſc, fiſh; miht, might; blind, blind; cild, child
But	ig	i	ī	nigon, nine
	ī	i	ī, ĭ	rīm, rime; wiſdōm, wisdom
	o, ƿ	o, oa	ō, ō; ô be- fore r	bodig, body; long, long; bolla, bowl; hord, hoard
	ō	oo, o	ōō, ū, ōō	hrōf, roof; ōſer, other; bōc, book
But	ōw	ow	o	blōwan, blow
	u	u, o	ū, ōō	lufu, love; wulf, wolf
But	und	ound	ound	hund, hound
	ū	ou, ow, u	ou, ū	hlūd, loud; būr, bower; būtan, but
	y	i, u, o	ī, ū	cyning, king; byrſen, bur- then; wyrm, worm
	ȳ	i	ī, ĭ	brȳd, bride; fȳst, fiſt
	ea	a	ā, ā, ȃ	weaxan, wax; heard, hard; eall, all
But	eald	old	ōld	beald, bold
	(strictly āld)			
	ēa	ea	ē, ĕ	bēacen, beacon; dēad, dead
But	ēaw	ew	ū	dēaw, dew
	eo	ea, e, u	ē, ū	eorſe, earth; beorg, berg; ceorl, churl
But	eor	ar, ear	ar	heorot, hart; heorte, heart
	ēo	ee, ie, e	ē, ĕ	dēop, deep; fēond, fiend; dēofof, devil
But	ēow	ew	ū	blēow, blew
	ie	e, ie	ĕ, ē	hierde, herd; gieldan, yield
	īe	See ē		

**25. Influence of nasals.**—The nasals **m** and **n** change **a** preceding **a** to **q**. Usage is not uniform; some texts have **a** in this position, and others **q**.

*When a word cannot be found under **a**, look for it under **q**, and conversely.*

**26. Influence of w.**—In cases where **e** or **i** has become **eo** or **io** (20, 21), **a** preceding **w** is apt to change **eo** to **o** or **u**, and **io** to **u**. For example, **weruld** (*world*) becomes **weoruld** through the influence of **u**-umlaut (20), and this may then become **woruld**. Similarly, **widuwe** (*widow*) becomes **wioduwe**, and then **wuduwe**. For the **o** and **u** thus produced, **y** is sometimes found.

*When **o**, **u**, or **y** immediately follows **w**, it may be suspected, though it must not be assumed, that the vowel was once **eo** or **io**, originally **e** or **i**.*

### Consonantal Loss and Change.

**27. Loss or vocalization of w.**—Some words ending in a long vowel or diphthong originally ended in **w**, and the **w** is still found in the *oblique* cases of these words. Thus, nom. **cnēo** (*knee*), gen. **cnēowes**, etc., and occasionally in the nominative, **cnēow** (47. 3).

At the end of a word, and following a short syllable which ends in a consonant, **u** often stands for original **w**, the latter having undergone vocalization in that position. When an inflectional syllable is added



beginning with a vowel, the **w** reappears. Thus, nom. **gearu** (*ready*), gen. **gearwes**, etc. (57. 5).

There is frequent loss of initial **w** in the negative forms of the verbs **wesan**, *be*, **witan**, *know*, **willan**, *will*: **næs**, *was not*, **nāt**, *knows not*, **nołde**, *would not*, etc. It also disappears in **nā(u)ht** for **nāwiht**, *naught*, **cuc** for **cwic**, *alive*, and a few other words.

**28. Loss or replacement of g.** — Before **d** and **n** (and before **θ** in the word **tīðian**, *grant*), **g** is often lost, the preceding vowel being lengthened by way of compensation: **mægden** and **māeden**, *maiden*; **ðegn** and **ðēn**, *thane*. Properly speaking, the palatal **g**, already in such cases pronounced almost like a vowel, becomes indistinguishable from **i** or **y** in pronunciation, and by this time its effect is simply to lengthen the vowel which precedes. In a similar manner, **ig** may be contracted into **ī**, sometimes shortened to **i**: **hungrig** and **hungri**, *hungry*; **ligeð** and **līð**, *lies* (from **licgan**); **stīgrāp** and **stīrāp**, *stirrup*. The above losses are *regular* only after palatal vowels (10).

After a guttural vowel (10), after **r**, or (especially in LWS.) before **-st** and **-ð**, endings respectively of the 2d and 3d sing. pres. ind., **g** frequently becomes **h**, occasionally **gh**: **genōg** and **genōh**, *enough*; **burg** and **burh**, *city*; **stīgθ** and **stīhθ**, *climbs*.

**29. Loss of h.** — Certain words ending in **h** lose the **h** before an inflectional ending beginning with a vowel,

at the same time lengthening the vowel of the stem, if short: *feorh*, *life*, gen. *fēores*; *feoh*, *property*, gen. *fēos*. There are besides a number of contract verbs (101) in which an original *h* has been lost before vowels (100); *gefēon*, *rejoice*, orig. *gefehan*.

The initial *h* of certain indefinite pronouns, and of the various forms of *habban*, *have*, is frequently lost after *ne*, *not*: *nāwðer*, *nāðer* (27) for *ne āhwæðer*, *neither*; *næfde*, *had not*.

**30. Loss of *m* and *n*.**—Before the spirants *f*, *s*, and *θ* there has been in some words the loss of an original *m* or *n*, with a lengthening of the preceding vowel: *ōsle*, *ousel*, orig. *amsala*; *ūs*, *us*, orig. *uns*. When the resulting vowel is *ō*, or its umlaut *ē* (17), the original vowel was *a* (*q* before nasal, 25): *gōs*, *goose*, orig. *gans*; *ēst*, *favor*, orig. *ansti*.

**31. Metathesis of *r*.**—In some words in which a vowel was originally preceded by *r*, the *r* has changed places with the vowel. Thus *burna*, *fountain*, *brook* (cf. Scottish *burn*), was originally *brun(n)a* (cf. Germ. *Brunnen*); *hors*, *horse*, orig. *hros* (cf. Germ. *Ross*).

**32. Metathesis of *sc*.**—After a vowel, *sc* frequently becomes *cs*, often represented by *hs* or *x* (2). Thus *āscian*, *ask* (cf. Germ. *(h)eischen*) becomes *ācsian*, *āhsian*, *āxian* (dial. Mod. Eng. *axe*).

**33. Change of d to t.**—When **d** either precedes or follows a surd (8) in the same word, it regularly becomes **t**. Thus from **bindan**, *bind*, the ind. pres. 2d sing. is formed by adding **-st** (though sometimes **-est**), thus, **bindst**; but, in accordance with this principle, **bindst** becomes **bintst**. So from **īcan**, *increase*, the ind. pret. 3d sing. is formed by adding **-de**, thus, **īecde**; but **īecde** becomes **īecte**.

**34. Changes of ð in conjunction with other dentals.**—Whenever **d** or **t** comes to stand immediately before **ð**, the combination becomes **tt**, which is sometimes simplified to **t** (35). Thus **bindeð**, ind. pres. 3d sing. of **bindan**, becomes **bindð** by elision of the **e** in an unstressed syllable (23); but **bindð** invariably appears as **bint**; **bīdð** and **bītð**, respectively from **bīdan**, *await*, and **bītan**, *bite*, both become **bītt** or **bīt**.

By a somewhat similar change, **sð** often becomes **st**. For **ðs** is usually found **ss**, which may be simplified to **s** (35).

*Suspect that t near the end of a verb may stand for d or ð, or be the result of contraction.*

**35. Gemination simplified.**—Double consonants are of frequent occurrence, especially before an inflectional syllable beginning with a vowel. Thus **swimman**, *swim*, **bedde**, *to a bed*, etc. But gemination is frequently simplified, or, in other words, the sec-

ond consonant is dropped, (*a*) at the end of a word, (*b*) before another consonant, (*c*) in certain other situations. Thus:—

(*a*) *mannes*, gen. sing., but *mann* or *man*, *man*, nom. sing.; (*b*) *ealles*, gen. sing. of *eal*(1), *all*, but *ealne*, acc. sing. masc.; (*c*) *ōðer*, *other*, with gen. plur. ending *ōðerra*, but usually *ōðera*, *ōðra*.

36. *Gemination pointing to original j.*—In many words which contain a double consonant, especially those whose stem vowel is *e*, the stem was originally followed by *j* (pron. *y*), and the consonant was not geminated, but single: *sellan*, *give*, orig. *saljan*. This was always the case with words containing *cg*, which, it will be remembered, is the representative of *gg* (11): *seċgan*, *say*, orig. *sagjan*; *hrycg*, *back*, orig. *hrugjo*.

37. *Grammatical change.*—As between certain related words, there is an interchange of *ð* and *d*, *s* and *r*: inf. *cēosan*, *choose*, past part. *coren*; inf. *cweðan*, *say*, past part. *cweden* (cf. the noun *cwide*, *discourse*). This is technically known as grammatical change. Under similar circumstances, there is a like change between *h* and *g*, and *h* and *w*, but owing to a partial disappearance of the *h* (cf. 100) this is less noticeable: *sliehð*, *strikes* (inf. *slēan*), *slōg*, *struck*; *siehð*, *sees* (inf. *sēon*), *sāwon* (*they*) *saw*.

## INFLECTION.

---

### Declension of Nouns.

**38. Gender of nouns.**—Nouns are either masculine, feminine, or neuter. Names of males are masculine, and those of females feminine, except **mægden**, **mæden** (28), *girl*, **wif**, *wife*, and **bearn**, *cild*, *child*, which are neuter. The gender of most nouns must be learned from the dictionary; but all nouns ending in **-a** are masculine, and belong to the weak declension (53); all ending in **-dōm**, **-els**, **-ere**, **-hād**, and **-scipe**, and most in **-end**, with *names of persons* in **-ing** and **-ling**, are strong masculines; those ending in **-estre**, **-nes**, **-ræden**, **-ŕ(u)** (**-ŕo**), **-ung**, most in **-u**, and a few *abstracts* in **-ing**, are strong feminines.

Compound nouns take the gender of their last component; thus **wifman**, *woman*, is masculine, because **man(n)** is masculine.

**39. Strong and weak nouns.**—According to their declension, all nouns are either strong or weak. The nominative of weak nouns always ends in a vowel, either **-a** or **-e**, but not all nouns ending in **-e** are weak.

**40. Cases of nouns and adjectives.** — Old English has six cases, though in general only four are distinguished. These four are the nominative, genitive, dative, and accusative; the two additional are the vocative, the case of direct address, and the instrumental, which is virtually indistinguishable from the dative, except in adjectives.

The nominative is used as in English. The genitive is the case denoting possessor, source, or cause; its sign is *of*. The dative denotes the indirect object of an action; its sign is *to* or *for*. The accusative denotes the direct object; it has no sign. The instrumental denotes the means by which an action is performed; its sign is *by*.

The instrumental of nouns is included in the declensions under the dative.

**41. Uniform case endings.** — All nouns, whatever their declension, end in **-um** in the dative plural. The genitive plural always ends in **-a**, either appended directly to the stem, or with **-en-** (rarely **-r-**) interposed (43. 6); accordingly the genitive plural, to speak more strictly, always ends in **-a** or **-ena** (very rarely **-ra**).

Instead of **-um** is occasionally found **-un**, **-on**, or **-an**, and in later Old English these endings grow common.

**42. Strong masculine endings.** — All strong masculines, except umlaut masculines (46) and those in **-u** (45), take the following as regular endings (for exceptions

see 43. 5-9; 44. 4), where — represents the form of the nominative singular:—

SINGULAR.	PLURAL.
N.V.A. —	-as
G. -es	-a
D. -e	-um

**43. Masculines ending in a consonant.**—The greater number of strong masculines are declined like *fisc*, *fish*:—

SINGULAR.	PLURAL.
N.V.A. <i>fisc</i>	<i>fiscas</i>
G. <i>fisces</i>	<i>fisca</i>
D. <i>fisce</i>	<i>fiscum</i>

1. A very few words ending in *-cg* may insert *-e* before the endings of the plural: *secgeas*, etc. (18).

2. If the radical vowel of the nominative is *æ* before a single consonant, this is changed in the plural to *a*: *dæg*, *day*, but plur. *dagas*, *daga*, *dagum*.

3. Nouns ending in *h* lose this consonant before a case ending, and in so doing lengthen the radical vowel or diphthong. Thus *fearh*, *swine*, but *fēares*, etc. (29). If the *h* is preceded by a vowel, the vowel of the ending is lost: *scōh*, *shoe*, but nom. plur. *scōs*, not *scōas*.

4. Disyllabic nouns generally lose the vowel of the second syllable before all endings, when the stem is long by nature or position (4, 23), if the second syllable is not long by position. Otherwise the vowel of the

second syllable is regularly preserved. Examples are as follows:—

a. Stem long by nature, and second syllable short: **ēðel**, *country*, gen. **ēðles**, not **ēðeles**.

b. Stem long by position, and second syllable long by position: **hængest**, *stallion*, dat. **hængeste**, not **hængste**.

c. Stem long by position (vowel before two consonants), and second syllable short: **dryhten**, *lord*, gen. **dryhtnes**, not **dryhtenes**.

d. Stem short by nature, and second syllable short: **heofon**, *heaven*, dat. **heofone**, not **heofne**.

Occasional exceptions are found: **dryhtenes**, **heofne**. The retention or loss of the vowel is in part dependent upon the date of the particular text.

5. In a few words there is an occasional gen. and dat. sing. and nom. plur. in **-a**: **feld**, *field*, **ford**, *ford*, **winter**, *winter*, **sumer**, *summer*, and a few others of rare occurrence.

6. Nouns in **-end**, originally present participles (143), take the gen. plur. in **-ra**, instead of **-a**, and the plur. nom. voc. acc. in **-e**, or without ending, as well as in **-as**, the latter being rare. Thus nom. plur. **hælend**, **hælende**, as well as **hælendas**; gen. **hælendra**.

7. A single word, **bearu**, *grove*, has the nom. sing. in **-u**, and takes **w** instead of the **-u** before all inflectional endings: nom. sing. **bearu**, gen. **bearwes**, etc. (27).



8. The noun *fæder*, *father*, frequently omits the terminations of the sing. gen. and dat.

9. *Hæleð*, *hero*, and *mōnað*, *month*, sometimes omit the termination of the nom. acc. plur.

44. **Masculines in -e.**—The declension of strong masculines in -e is almost identical with that of *fisc*. The sing. nom. acc. voc. takes -e; other exceptions will be noted below. *Ende*, *end*, is thus declined:—

	SINGULAR.	PLURAL.
N.V.A.	ende	endas
G.	endes	enda
D.	ende	endum

1. Here belong important classes of nouns ending in -ere (143) and -scipe, besides some others. They are much less numerous, however, than those of the preceding declension.

2. The noun *here*, *army*, sometimes takes -g- or -ig- before the endings of the singular, and the same, or -ige-, before the endings of the plural: *her(i)ges*, etc. Two words sometimes have the gen. plur. in -ig(e)a, -ia: *wine*, *friend*, *Dene*, *Danes*, gen. plur. *winigea*, *Deniga*, *Denia* (18).

3. Nouns ending in -ce may retain the -e before the endings of the plural: *lāce*, *physician*, nom. plur. *lāceas*, as well as *lācas* (18).

4. A few masculine nouns in -e occasionally take the nom. acc. plur. in -e, instead of -as: *wine*, or

**winas, friend.** The following are found in the plural only: **lēode** (also **lēoda**), *people*, **ielde**, *men*, **ielfe**, *elves*, and the proper nouns **Engle**, *Angles*, **Seaxe**, *Saxons*, **Mierce**, *Mercians*.

**45. Masculines in -u.** — Here belong the words **sunu**, *son*, **wudu**, *wood*, **me(o)du**, *mead*, **magu**, *boy*, **bre(o)go**, *prince*, **heoru**, *sword*, **lagu**, *lake*, **si(o)du**, *custom*, **spitu**, *spit*. **Sunu** is thus declined : —

	SINGULAR.	PLURAL.
N.V.A.	<b>sunu</b>	<b>sunu</b>
G.	<b>sunu</b>	<b>sunu</b>
D.	<b>sunu</b>	<b>sunum</b>

1. The ending of the nom. sing. **-u** (sometimes **-o**) is liable to intrude everywhere except in the dat. plur. and gen. sing. and plur.

2. Besides **sunu** and **wudu**, the nouns above given are scarcely found except in the nom. acc. sing.

3. In later Old English these words begin to assume the endings of **fisc** (43): gen. **sunes**, nom. plur. **sunas**, etc.

**46. Umlaut masculines.** — Here belong **fōt**, *foot*, **tōð**, *tooth*; **man(n)**, *man*; **fēond**, *enemy*, **frēond**, *friend*, (142); **brōðor**, *brother*. These take umlaut of the radical vowel (17) in the dat. sing. and nom. voc. acc. plur., and have no ending in those cases. **Fōt** is thus declined : —

SINGULAR.	PLURAL.
N.V.A. <b>fōt</b>	<b>fēt</b>
G. <b>fōtes</b>	<b>fōta</b>
D. <b>fēt (fōte)</b>	<b>fōtum</b>

1. **Brōðor** is irregular, forming its nom. voc. acc. plur. as **brōðor** or **brōðru**, instead of **brēðer**.

2. Occasionally there is found a plur. **fōtas**, **tōðas**, instead of **fēt**, **tēð**.

3. **Fēond** and **frēond** usually have dat. sing. **fēonde**, **frēonde**, sometimes plur. **fēond**, **frēond**, or even **fēondas**, **frēondas**.

47. **Strong neuters.** — In general, the chief distinction between the declension of masculines and that of neuters is in the plur. nom. acc. Where the masculine has **-as**, the neuter, if its radical syllable be short, has **-u**, or sometimes **-o**; *if long, has no ending whatever* (cf. 23, and especially its final sentence). When the *radical syllable is short*, the paradigm accordingly is (**hof**, *dwelling*):—

SINGULAR.	PLURAL.
N.A. <b>hof</b>	<b>hofu</b>
G. <b>hofes</b>	<b>hofa</b>
D. <b>hofe</b>	<b>hofum</b>

With a *long radical syllable* (4), the paradigm is (**word**, *word*):—

SINGULAR.	PLURAL.
N.A. <b>word</b>	<b>word</b>
G. <b>wordes</b>	<b>worda</b>
D. <b>worde</b>	<b>wordum</b>

1. Disyllables are sometimes without ending in the nom. acc. plur., and sometimes take **-u**: **wǣp(e)n** and **wǣpnu**, *weapons*; but usually **mǣgenu**, *forces*, **nīetenu**, *cattle*, **earfoðu**, *labors*, **wæt(e)ru**, *waters*, **hēafdu**, *heads*, **wundor**, *wonders*.

2. Occasionally the nom. acc. plur. takes **-o** or **-a** instead of **-u**.

3. **Trēo**, *tree*, and **cnēo**, *knee*, take **-w** before all case endings, and sometimes in the nom. sing.: **trēowes**, etc. (27). Nom. acc. plur. **trēowu**, **cnēowu**.

4. For a change in the radical vowel of the plural, see 43. 2: **fæt**, *vessel*, but **fatu**, **fata**, **fatum**.

5. For the loss of final **h**, see 43. 3: **feoh**, *money*, *fee*, gen. **fēos**.

6. For the loss (syncopation) of the vowel of the second syllable, see 43. 4: **hēafod**, *head*, nom. plur. **hēafdu**, not (usually) **hēafodu**; **tungol**, *star*, nom. plur. **tunglu**, not **tungolu**; **wæter**, *water*, gen. **wæteres**, not (regularly) **wætres**. Syncopation is, however, less constant in the nom. acc. plur. of neuters, in cases corresponding to 43. 4. *a*.

7. Neuters ending in **-en** and **-et** sometimes double the final consonant before a case ending: **ǣfen**, *even* (*-ing*), gen. **ǣfenes** or **ǣfennes**, etc. These nouns retain the **-e** of the second syllable.

48. **Neuters in -e**.—These are declined like **word**, except that the sing. nom. voc. acc. has **-e**, and the

plur. nom. voc. acc. has **-u**. Paradigm (**wīte**, *punishment*):—

	SINGULAR.	PLURAL.
N.V.A.	<b>wīte</b>	<b>wītu</b>
G.	<b>wītes</b>	<b>wīta</b>
D.	<b>wīte</b>	<b>witum</b>

1. If the **-e** of the nom. sing. is preceded by **c** or **g**, the endings of the plural *may* be preceded by **i** (or **e**): **ricu** or **riciu**, **rica** or **ricia**, etc. (18).

49. **Neuters in -u**.—These are declined like **bearu** (43. 7), except that they take **-u** in the plur. nom. acc., instead of **-as**. There are only half a dozen in all, and these are not of common occurrence: **bealu**, *evil*, gen. **bealwes**, etc.

50. **Irregular neuters**.—The three words **lamb**, *lamb*, **cealf**, *calf*, **æg**, *egg*, and sometimes **cild**, *child*, are declined regularly in the singular, but take **r** in the plural before the endings **-u**, **-a**, **-um**: **lamb**, gen. **lambes**, but nom. plur. **lambru**.

In LWS. the regular forms, without **r**, occur.

51. **Strong feminines**.—Feminine disyllables ending in **-u**, and having a short radical syllable, belong here; monosyllables with a long radical syllable, and most disyllables, discard the **-u** of the nom. sing. Abstracts, though long, follow *a*.

a) Paradigm of the short stems, *giefu*, *gift*:—

SINGULAR.	PLURAL.
N.V. <i>giefu</i> , -o	<i>giefa</i> , -e
G. <i>giefe</i>	<i>giefa</i> (- <i>ena</i> )
D. <i>giefe</i>	<i>giefum</i>
A. <i>giefe</i>	<i>giefa</i> , -e

Occasionally the ending -u or -o is found in the oblique cases of the singular and in the nom. acc. plural. *Duru*, *door*, has -a in the gen. dat. sing., and in the whole plural except the dative. Two or three nouns in -u take -w before the ending in the oblique cases: *beadu*, *battle*, gen. *beadwe*, etc.

b) Paradigm of the long stems and polysyllables, *glōf*, *glove*:—

SINGULAR.	PLURAL.
N.V. <i>glōf</i>	<i>glōfa</i> , -e
G. <i>glōfe</i>	<i>glōfa</i>
D. <i>glōfe</i>	<i>glōfum</i>
A. <i>glōfe</i>	<i>glōfa</i> , -e

1. A few nouns discard the -e of the acc. sing.: *dāed*, *deed*, *tīd*, *time*, *woruld* (20, 26), *world*.

2. Only rarely does the gen. plur. of long stems take -(e)na.

3. Disyllables in -ung often have -a instead of e in the dat. sing., and sometimes in the gen. acc. sing.: *leornung*, *learning*, dat. *leornunga*. The words *hand*, *hand*, *flōr*, *floor*, and *woruld*, *world*, occasionally make the same change.

4. Disyllables syncopate the vowel of the second

syllable according to 43. 4: *sāwol*, *soul*, gen. *sāwle*, etc.

5. Polysyllables in *-nes*, *-en*, *-el*, and *-et* double the final consonant in the oblique cases, and retain the preceding *-e*: gen. dat. acc. sing. *ēaṭmōdnesse*, *humility*, *byrðenne*, *burden*, etc.

52. **Umlaut feminines.**—These modify the root vowel by umlaut in the dat. sing. and nom. voc. acc. plur., and often in the gen. sing., that is, change *ā* to *æ*, *o* to *ę*, *ō* to *ē*, *u* to *y*, and *ū* to *ȳ*. The gen. sing., and occasionally the dat. sing., is sometimes formed regularly, without umlaut, and with the ending *-e*. Paradigm, (*gōs*, *goose*):—

	SINGULAR.	PLURAL.
N.V.A.	<i>gōs</i>	<i>gēs</i>
G.	<i>gēs</i> , <i>gōse</i>	<i>gōsa</i>
D.	<i>gēs</i>	<i>gōsum</i>

The principal nouns which belong here are: *āc*, *oak*, *gāt*, *goat*; *bōc*, *book*, *brōc*, *trousers*, *gōs*, *goose*, *wlōh*, *fringe*; *burg*, *castle*, *city*, *furh*, *furrow*, *sulh*, *plough*, *turf*, *turf*; *cū*, *cow*, *grūt*, *grout*, *grits*, *lūs*, *louse*, *mūs*, *mouse*, *ṭrūh*, *trough*; *ēa*, *river*; *niht*, *night*.

1. The dat. (gen.) sing. of *burg* is usually *byrig*, not *byrg*.

2. *Mōdor*, *mother*, and *dohtor*, *daughter*, are declined like *brōṭor* (46. 1), except that *mōdor* has only the nom. acc. plur. *mōdru*, *-a*, and both may have an umlaut gen. sing. in LWS. (but usually *mōdor*, *dohtor*).

3. **Sweostor**, *sister*, is without umlaut in any case; it remains **sweostor** in every case except the gen. plur. **sweostra** and dat. plur. **sweostrum**.

53. **Weak nouns**. — Masculines end in **-a**, feminines and neuters in **-e**; but the neuters may be conveniently disregarded, only **ēage**, *eye*, and **ēare**, *ear*, belonging to this declension. Paradigms (**mōna**, *moon*, **tunge**, *tongue*): —

	MASCULINE.	FEMININE.
Sing. N.V.	<b>mōna</b>	<b>tunge</b>
G. }	<b>mōnan</b>	<b>tungan</b>
D. }		
A. }		
Plur. N.V.A.	<b>mōnan</b>	<b>tungan</b>
G.	<b>mōnena</b>	<b>tungena</b>
D.	<b>mōnum</b>	<b>tungum</b>

1. The number of feminines thus declined is comparatively small. The commonest are perhaps **eorðe**, *earth*, **heorte**, *heart*, **lufe**, *love*, **cirice**, *church*, **tunge**, *tongue*, **hearpe**, *harp*, **sunne**, *sun*, **nædre**, *viper*, and **ælmesse**, *alms*. The masculines are, on the contrary, very numerous.

2. The declension of the neuters **ēage** and **ēare** differs from that of the feminines only in the acc. sing., which is like the nom. Their gen. plur. is often **ēagna**, **ēarna**.

3. The weak feminine **heofone**, *heaven*, should be distinguished from the strong masculine **heofon**. Besides the weak **lufe**, there is also a strong **lufu**, *love* (51. a).



**54. Proper names.** — Native names are declined like common nouns, except that feminines ending in *-burg* take the dative in *-e* and are without umlaut. Foreign names are sometimes naturalized, and sometimes take their original case endings, but not always with entire consistency. The words **Cent**, **Cert**, **I**, **Tenet**, and **Wiht** are indeclinable, except that **Wiht** has the gen. **Wihte**.

### Declension of Adjectives.

— **55. Weak and strong adjectives.** — Adjectives are declined weak when in the comparative, and usually when in the superlative; when ordinals (except *ōðer*, *second*, *78*, *80*); when preceded by a demonstrative; when used as masculine or feminine nouns; in direct address; sometimes when preceded by a possessive pronoun; and exceptionally in poetry in place of the strong adjective. Otherwise adjectives are always used in the strong form.

— **56. Strong declension of adjectives.** — Here it is necessary to distinguish between long monosyllables on the one hand, and short monosyllables (comparatively few) and disyllables on the other.

**57. Disyllables and short monosyllables.** — Paradigm, *glæd*, *glad* :—

	MASCULINE.	NEUTER.	FEMININE.
Sing. N.V.	<i>glæd</i>	<i>glæd</i>	<i>gladu</i>
G.	<i>glades</i>		<i>glædre</i>

	MASCULINE.	NEUTER.	FEMININE.
D.	<i>gladum</i>		<i>glædre</i>
A.	<i>glæðne</i>	<i>glæd</i>	<i>glæde</i>
I.	<i>glæde</i>		
Plur. N.V.A.	<i>glæde</i>	<i>gladu, -o</i>	<i>glada, -o</i>
G.		<i>glædra</i>	
D.		<i>gladum</i>	

1. Italicized words indicate differences from the noun declension; cf. these with the pronominal declensions (81, 84, 85).

2. When the radical vowel is æ, it is changed as in the paradigm. Otherwise it remains unchanged.

3. Disyllables take the same endings as in the paradigm, but frequently syncopate the vowel of the second syllable before an ending beginning with a vowel, as in *ēadig*, *blessed*, gen. *ēadges* (23; cf. 43. 4), and sometimes conform the nom. sing. fem. to the masc. and neut., and the neut. plur. nom. voc. acc. to the sing.: *hālig*, *holy*, not *hāl(i)gu*.

4. For the ending -u sometimes occurs -o, and for -um the LWS. -on, -an (cf. 41).

5. Adjectives ending in -u (-o) change the u to w before vowels (27): *gearu*, *ready*, gen. *gearwes*, etc.

58. Long monosyllables. — The only difference between the declension of the long and that of the short monosyllables is that the ending -u of the latter is dropped, and that the radical vowel always remains unchanged. Paradigm, *gōd*, *good*: —

	MASCULINE.	NEUTER.	FEMININE.
Sing. N.	<b>gōd</b>	<b>gōd</b>	<b>gōd</b>
Plur. N.	<b>gōde</b>	<b>gōd</b>	<b>gōde, -a</b>

1. Adjectives ending in **h** drop the **h** in disyllabic forms, and lengthen the radical vowel or diphthong (29): **ṭweorh**, *transverse*, gen. **ṭwēores**; but **hēah**, *high*, often assimilates the final **h** to a following consonant: **hēanne**, **hēarra**, etc. In LWS. the **h** is often changed to **g** before a vowel: **hēagum**, etc.

2. Words ending in a double consonant usually retain this only before a vowel (35).

59. **Adjectives in -e.** — These are quite numerous. They are declined like the short monosyllables, except that *they always retain their -e when no other ending is provided, but lose it before an ending.* Paradigm, **grēne**, *green*: —

	MASCULINE.	NEUTER.	FEMININE.
Sing. N.V.	<b>grēne</b>	<b>grēne</b>	<b>grēnu</b>
G.	<b>grēnes</b>		<b>grēnre</b>
Plur. N.V.A.	<b>grēne</b>	<b>grēnu, -e</b>	<b>grēna, -e</b>

From an acc. masc. sing., like **grēnne**, **blīðne**, for example, it is therefore *not* safe to infer a dictionary form **grēn**, **blīð**.

*In consulting the lexicon, care should be taken to distinguish adjectives in -e from such as end in a consonant.*

60. **Weak declension of adjectives.** — This is the same as that of nouns, except that the gen. plur. is regularly

formed in **-ra** (only exceptionally **-a** or the regular weak ending **-ena**). Paradigm, **gōda**, *the good*:—

	MASCULINE.	FEMININE.	NEUTER.
Sing. N.V.	<b>gōda</b>	<b>gōde</b>	<b>gōde</b>
G.		<b>gōdan</b>	
D.		<b>gōdan</b>	
A.	<b>gōdan</b>	<b>gōdan</b>	<b>gōde</b>
Plur. N.V.A.		<b>gōdan</b>	
G.		<b>gōdra</b>	
D.		<b>gōdum</b>	

1. In LWS. **-um** frequently becomes **-an**.

2. When, in consequence of contraction, too many **r**'s or **n**'s are brought together, one of them is rejected. Thus **gearu**, *ready*, forms a comparative **gearura**. This comparative, in turn, would form a gen. plur. **gearu-rara**. By contraction this would reduce to **gear(u)-r(a)ra**; but the three **r**'s are simplified to two, and the resulting gen. plur. stands as **gearra**.

61. **The present participle.**—The present participle in **-ende** is not to be confounded with the noun in **-end** (for which see 43. 6). It is declined like **grēne** (59). When used in the predicate as nom. or acc. it is generally uninflected. The present participle, like the adjective, is also declined weak.

62. **The past participle.**—The past participle has the double declension of the adjective, both strong and weak. When used in the predicate it is generally indeclinable, or ends like the strong masculine.

## Comparison of Adjectives.

**63. Regular comparison.** — The comparative is formed by adding *-ra* to the stem of the positive, and the superlative by adding *-osta* (*-esta*); with the latter cf. Greek *-ιστος*. The final *-a* represents the masculine termination of the weak adjective (60), and undergoes all the replacements of the weak declension. More rarely the superlative is found in *-ost* (*-est*), which is then regarded as strong. A final *-e* of the positive is dropped in comparison (*e.g.* *ēaþe*, *easy*, comp. *īeðra*, not *īeðera*) and a radical *æ* becomes *a* in the superlative (*e.g.* *smæl*, *small*, superl. *smalost*, not *smælost*; cf. 43. 2).

**64. Comparison without umlaut.** — This is the usual mode: —

POSITIVE.	COMPARATIVE.	SUPERLATIVE.
heard, <i>hard</i>	heardra	heardosta
lēof, <i>dear</i>	lēofra	lēofosta
rice, <i>powerful</i>	rīcra	rīcost
smæl, <i>small</i>	smælra	smalost

**65. Comparison with umlaut.** — This is followed by a few adjectives. The superlative generally ends in *-esta*: —

POSITIVE.	COMPARATIVE.	SUPERLATIVE.
eald, <i>old</i>	ieldra	ieldesta
lang, <i>long</i>	lēngra	lēngesta
geong, <i>young</i>	glengra	glengesta
sceort, <i>short</i>	sciētra	sciērtesta
hēah, <i>high</i>	hiehra ( <i>hierra</i> )	hieh(e)sta
grēat, <i>great</i>	griētra	griērtesta
ēaþe, <i>easy</i>	īeðra	īeðesta

1. For some of these, unumlauted forms are also found: *hēahra*, *hēahsta*, etc.

2. Syncope of *e* in the superlative occurs in LWS.: *lēngsta*, etc.; in *hīehsta* this is also EWS.

3. For *-ost* may occur *-ust*.

66. **Different stems in comparison.** — In the following the comparative and superlative are not formed from the same stem as the positive: —

POSITIVE.	COMPARATIVE.	SUPERLATIVE.
<i>gōd</i> , <i>good</i>	{ <i>bēt(e)ra</i> <i>sēlla</i> , <i>sēlra</i>	<i>bētst(a)</i> <i>sēlest(a)</i>
<i>yfel</i> , <i>bad</i>	<i>wlīersa</i>	<i>wlīer(re)st(a)</i>
<i>micel</i> , <i>great</i>	<i>māra</i>	<i>māest(a)</i>
<i>lītēl</i> , <i>small</i>	<i>lāssa</i>	<i>lāest(a)</i>

67. **Comparison defective.** — In four cases the positive is wanting as an adjective, but may be supplied as an adverb or preposition: —

POSITIVE.	COMPARATIVE.	SUPERLATIVE.
( <i>feor</i> , <i>far</i> )	<i>fīerra</i>	<i>fīerrest(a)</i>
( <i>nēah</i> , <i>near</i> )	<i>nēarra</i>	<i>nīehst(a)</i>
( <i>ǣr</i> , <i>earlier</i> )	<i>ǣrra</i>	<i>ǣrest(a)</i>
( <i>fore</i> , <i>before</i> )	<i>furðra</i>	<i>fyrst(a)</i>

68. **Superlatives in -ma.** — Besides the superlative in *-est*, there is one in *-ma* (cf. Lat. *pri-mus*). Two examples are found: *forma*, *the first*; *hindema*, *the hindmost*.

69. **Superlatives in -ma + -esta = -mest(a).** — These double superlatives, as they may be called, are chiefly

formed from adverbs and prepositions. The comparative is peculiar in being *generally* formed in *-erra*, instead of *-ra* : —

POSITIVE.	COMPARATIVE.	SUPERLATIVE.
(sið, <i>late</i> )	siðra	siðmest
(læt, <i>late</i> )	lætra	lætimest
(inne, <i>within</i> )	innerra	innemest
(ūte, <i>without</i> )	ūterra, yterra	ūtemest, ytemest
(ufan, <i>above</i> )	uferra, yferra	ufemest, yfemest
(niðan, <i>below</i> )	niðerra	niðmest
(fore, <i>before</i> )	furðra	fyrimest
(æfter, <i>after</i> )	æfterra	æftimest
(mid, <i>mid</i> )		midmest
(norð, <i>northward</i> )	norðerra, nyrðerra	norðmest
(sūð, <i>southward</i> )	sūðerra, sýðerra	sūðmest
(ēast, <i>eastward</i> )	ēasterra	ēastmest
(west, <i>westward</i> )	westerra	westmest

### Formation and Comparison of Adverbs.

70. **Adverbs formed from adjectives.** — Adverbs are formed from adjectives by the addition of *-e*, *-lice*, and *-unga* or *-inga*. Examples are: *wīð*, *wide*, *wīðe*, *widely*; *swīð*, *strong*, *swīðe*, *very*; *sōð*, *true*, *sōðlice*, *truly*; *eall*, *all*, *eallunga*, *eallinga*, *entirely*. Occasionally *-unga*, *-inga* is employed to form adverbs from other parts of speech.

71. **Adjectives in the genitive as adverbs.** — The ending *-es* of the gen. sing. neut. is employed to form a few adverbs from adjectives: *ealles*, *altogether*; *ðwēores* (58. 1), *perversely*, etc.

**72. Adjectives in the dative plural as adverbs.** — Examples are: *miclum, very; lýtlum, little.*

**73. Adjectives in the accusative as adverbs.** — Examples are: *full, fully; genōg, enough.*

**74. Adverbs from nouns.** — From the genitive: *dæges, by day; nīedes, needs*; etc. From the instrumental: *sāre, sore*, etc. From the dative plural: *dropmælum, drop by drop*, etc.

**75. Adverbs of place.** — These are of three classes, according as they answer the question, *Where? Whither? or Whence?* Examples are: —

WHERE ?	WHITHER ?	WHENCE ?
ſǣr	ſīder	ſqnan
hwǣr	hwider	hwqnan
hēr	hider	heonan

**76. Comparison of adverbs.** — Adverbs from adjectival stems are regularly compared by adding *-or* for the comparative and *-ost* for the superlative. Example: *strangor, more strongly, strangost, most strongly* (cf. 65).

**77. Irregular comparison of adverbs.** — A few adverbs have no termination in the comparative. They are always monosyllabic, and have usually undergone umlaut. Such are *bæt, better*; *mā, mǣ, more*; *nēar, nearer*; etc.



## Numerals.

78. Numerals. — The numerals are as follows:—

CARDINAL.	ORDINAL.
1 . . . ān	forma, āresta
2 . . . twēgen, twā (tū)	ōðer, æfterra
3 . . . ōrie, ōrēo	ōridda
4 . . . fēower	fēorða
5 . . . fif	fifta
6 . . . slæx	slæxta
7 . . . seofon	seoforða
8 . . . eahta	eahtoða
9 . . . nigon	nigoða
10 . . . tien	tēoða
11 . . . endlefan	endlefta
12 . . . twelf	twelfta
13 . . . ōrēotīene	ōrēotēoða
14 . . . fēowertiene	fēowertēoða
15 . . . fiftīene	fiftēoða
16 . . . slæxtīene	slæxtēoða
17 . . . seofontiene	seofontēoða
18 . . . eahtatīene	eahtatēoða
19 . . . nigontiene	nigontēoða
20 . . . twēntig	twēntigoða
21 . . . ān and twēntig	ān and twēntigoða
30 . . . ōritig	ōritigoða
40 . . . fēowertig	fēowertigoða
50 . . . fiftig	fiftigoða
60 . . . slæxtig	slæxtigoða
70 . . . hundseofontig	hundseofontigoða
80 . . . (hund)eahtatig	hundeahtigoða
90 . . . hundnigontig	hundnigontigoða
100 . . . hund, hundred, hundtēontig	
110 . . . hundendlefantig	hundendleftigoða
120 . . . hundtwelftig	hundtwelftigoða
200 . . . twā hund, tū hund	
1000 . . . ōūsend	

1. Other ordinals for 1 are *fyresta*, *fyrresta*.

2. Another form of ordinal for 21 is *ān ēac twēntigum*.

3. *Endlefan* and *twelf* probably stand for *ānlif* and *twalif* (representing *twālif*). The *-lif* may mean *left*. After counting on the fingers up to 10, *one left* (*ānlif*) would be 11; *two left* (*twālif*), 12. The final *-an* (*-on*) of *endlefan* may have been added after the analogy of *seofon*, *nigon*, etc.

4. Fractions are usually formed by the help of *dæl*, *part*: *ṡridda dæl*, *one-third*; *seofoṡa dæl*, *one-seventh*. For *one and a half* occurs *ṡṡer healf* (cf. Germ. *andert-halb*); so *ṡridde healf*, *two and a half*; in other words, the OE. ordinal indicates the cardinal from which  $\frac{1}{2}$  must be subtracted.

5. Interesting forms, which actually occur, are: 19, *ān lās twēntig*; 39, *ān lās fēowertig*; 59, *ānes wana slæxtig* (cf. Greek *ένος δέοιρες εἴκοσι*); 450, *fiftig and fēower hund*, *fifte healf hund*; 482, *fēower hund and twā and hundeahtatig*; 100,000, *ān hund ṡūsenda*; 1,500,000, *fiftiene hund ṡūsend*. Note also *fiftiena sum*, *one of fifteen*, i.e. *with fourteen companions*.

79. Declension of cardinals. — *Ān* is declined like *gōd* (58), but with acc. sometimes *æenne*, inst. *æene*. When declined weak, *āna*, it signifies *alone*. *Twēgen* is declined thus: —

MASCULINE.	NEUTER.	FEMININE.
N.A. <i>twēgen</i>	<i>twā, tū</i>	<i>twā</i>
G.	<i>twēg(r)a</i>	
D.	<i>twām, twām</i>	

So also is declined *bēgen*, *both*. *Þrie*, *Þrēo* is declined:—

MASCULINE.	NEUTER.	FEMININE.
N.A. <i>Þrie</i>	<i>Þrēo</i>	<i>Þrēo</i>
G.	<i>Þrēora</i>	
D.	<i>Þrim</i>	

The cardinals between 3 and 20 are usually indeclinable. Those ending in *-tig* are sometimes treated as neuter nouns (in which case they are followed by a partitive genitive), sometimes as adjectives, and are sometimes uninflected. *Hund* and *Þūsēd* are sometimes undeclined, but there is also a plural of *hund*, nom. *hundē*, dat. *hundum*; and of *Þūsēd*, nom. *Þūsēndu*, gen. *-da, -dra*, dat. *-dum*. These numerals are always followed by the genitive.

80. Declension of ordinals.—All are declined like weak adjectives (60), except *ōðer*, *second*, which is strong.

### Pronouns.

#### 81. Personal pronouns. —

FIRST PERSON.	SECOND PERSON.
Sing. N. <i>ic</i>	<i>þū</i>
G. <i>min</i>	<i>þin</i>
D. <i>mē</i>	<i>þē</i>
A. <i>mē</i>	<i>þē</i>

FIRST PERSON.		SECOND PERSON.	
Dual N.	wit		git
G.	uncer		incer
D.	unc		inc
A.	unc		inc
Plur. N.	wē		gē
G.	ūre		ēower
D.	ūs		ēow
A.	ūs		ēow

THIRD PERSON.			
MASCULINE.		NEUTER.	FEMININE.
Sing. N.	hē	hit	hēo
G.	his		hi(e)re
D.	him		hi(e)re
A.	hi(e)ne	hit	hi(e)
Plur. N.A.		hī(e)	
G.		hi(e)ra, heora	
D.		him	

1. Less common forms are: in the accusative, *mec*, *ŋec*, *ūsic*, *ēowic*; *hī(e)* for *hēo*, and conversely. *Hio* is frequent, parallel with *hēo*, and *ūser* is found for *ūre*.

82. **Reflexive pronouns.**—In place of the reflexive, which does not exist as an independent form, is used the personal pronoun (81).

83. **Possessive pronouns.**—Two sorts of possessives must be distinguished, the declinable and the indeclinable. All of these are identical in form with the genitive of the personal pronoun, except *sīn*, which is formed from a lost reflexive. The declinable pos-

sessives are *mīn*, *my*, *ðīn*, *thy*, *ūre*, *our*, *ēower*, *your*, *sīn*, *his*, and the seldom used *uncer*, *of us two*, and *incer*, *of you two*. These follow the strong declension of adjectives (57, 58). The *indeclinables* are *his*, *his*, *hi(e)re*, *her*, and *hi(e)ra*, *their*, the genitives of the *third* personal pronoun.

84. The demonstrative 'that.' — The pronoun *se*, *sēo*, *ſæt*, is at once the equivalent of Mod. Eng. *that* and of the article. Like *that*, it is employed in a relative as well as a demonstrative sense, and frequently does duty for the third personal pronoun. The demonstrative pronouns have an instrumental case, as does the neuter of the interrogative *hwæt*.

	MASCULINE.	NEUTER.	FEMININE.
Sing. N.	<i>se</i> (emphatic <i>sē</i> )	<i>ſæt</i>	<i>sēo</i>
G.	<i>ſæs</i>		<i>ſære</i>
D.	<i>ſæm</i> ( <i>ſām</i> )		<i>ſære</i>
A.	<i>ſone</i>	<i>ſæt</i>	<i>ſā</i>
I.	<i>ſȳ</i> , <i>ſon</i>		
Plur. N.A.		<i>ſā</i>	
G.		<i>ſāra</i> ( <i>ſæra</i> )	
D.		<i>ſæm</i> ( <i>ſām</i> )	

1. The *conjunction* *ſæt*, and the *adverb* *ſā* (= *there*, *then*, etc.), must not be confounded with the *pronoun*.

2. Parallel with *se*, *sēo*, is a rare *ſe*, *ſēo*, which eventually supplants the former.

3. *ðæm*, *ſām* becomes *ðan*, *ſon* in such words as *sīððan*, *since* (= *sīð ſām*).

4. The forms of this pronoun should be carefully distinguished from those of the next.

85. The demonstrative 'this.' — Mod. Eng. *this* is represented by the demonstrative **ſes**, **ſēos**, **ſis**.

	MASCULINE.	NEUTER.	FEMININE.
Sing. N.	<b>ſes</b>	<b>ſis</b>	<b>ſēos</b>
G.	<b>ſis(s)es</b>		<b>ſisse</b>
D.	<b>ſis(s)um</b>		<b>ſisse</b>
A.	<b>ſisne</b>	<b>ſis</b>	<b>ſās</b>
I.	<b>ſys</b>		
Plur. N.A.		<b>ſās</b>	
G.		<b>ſissa</b>	
D.		<b>ſis(s)um</b>	

1. Alternative or occasional forms are nsf. **ſios**; gsf. dsf. **ſis(se)re**; dat. **ſiosum** (20).

86. **Minor demonstratives.** — Less important demonstratives are *ilca*, *same*, which is declined weak, and *self*, *self*, which takes both declensions.

87. **Relative pronouns.** — The office of the relative is assumed:

a) by the demonstrative **se**, **sēo**, **ſæt**, the reference being rendered explicit by the case form.

b) by the demonstrative **se**, **sēo**, **ſæt**, with the particle **ſe** appended.

c) by the indeclinable **ſe**, the reference being rendered explicit by an appended personal pronoun in the proper case form.

d) by the particle *ſe* alone, representing all numbers, genders, and cases, the reference being much less explicit.

Illustrations of each of these modes would be:—

- a)        *Se stān, ſone      ſū wyrhtan āwurpon.*  
           *(The stone, which      the builders rejected.)*
- b)        *Se stān, ſone ſe ſū wyrhtan āwurpon.*
- c)        *Se stān, ſe him ſū wyrhtan āwurpon.*
- d)        *Se stān, ſe      ſū wyrhtan āwurpon.*

88. *Interrogative pronouns.*—The most important is *hwā, who?* of both genders, with its neuter *hwæt, what? what sort of a?*

	MASC. FEM.	NEUTER.
N.	hwā	hwæt
G.		hwæs
D.		hwām (hwām)
A.	hwone	hwæt
I.		hwȳ, hwon

*Hwile, which? hwæðer, which of two? and hūlic, of what sort?* are declined like strong adjectives (57, 58).

89. *Indefinite pronouns.*—The indefinites are:—

a) *ān, sum, a, a certain, ſēnig, any, nān, nānig, no, none, ælc, gehwile, each, ægðer, āhwæðer, either, nāhwæðer, neither, oðer, other, swile, such,* are declined like strong adjectives.

b) *āwiht, oht, anything, and nāwiht, nōht, nothing,* with the compounds of *-hwega* (*hwæthwega, anything, etc.*) are indeclinable.

c) *hwā*, *any one* (and its compounds) is declined like the interrogative.

d) Indefinite relatives are formed from the interrogatives by *swā-swā*: *swā-hwā-swā*, *whoever*, etc.

e) *man* (originally *mann*), *one* (cf. French *on*, Ger. *man*), is used only in the nom. sing.

### Verbs.

**90. Classification of verbs.**— Verbs are either strong (92) or weak (96); besides which there are two small classes of important verbs, called respectively preteritive presents (124 ff.) and anomalous (137 ff.). Weak verbs are in general derivative; and the stem can usually be detected as existing in some other independent word, often a noun or adjective, or the pret. sing. tense-stem of a strong verb.

**91. The present stem.**— The present stem of a verb is what remains after cutting off the infinitive ending *-an* or *-ian* (in contract verbs, *-n*). The radical vowel is the vowel of this stem; and the consonant or consonants which terminate the stem are, when such exist, called stem-finals. The stem as obtained above is one of the four tense-stems of strong verbs, or of the three tense-stems of weak verbs.

**92. Tense-stems of strong verbs.**— Strong verbs change the radical vowel to form the different tense-stems, like



the verbs called irregular in Modern English. As in Modern English the verb *drive* has the preterit *drove* and past participle *driven*, so in Old English the same verb has the pret. sing. **drāf** and past participle **drifen**. However, instead of the three tense-stems of Modern English, there are four in Old English for strong verbs, the preterit being subdivided into preterit singular and preterit plural.

The four stems of **drīfan**, *drive*, are:—

PRESENT.	PRET. SING.	PRET. PLUR.	PAST PART.
<b>drīf-</b>	<b>drāf</b>	<b>drif-</b>	<b>drif-</b>

**93. Forms derived from each stem.**—From the present stem are formed the whole of the present indicative and optative, the imperative singular and plural, the infinitive, the gerund, and the present participle—in all seventeen forms.

From the pret. sing. stem are formed only the 1st and 3d persons singular—two forms.

From the pret. plur. stem are formed the whole pret. plur. of indicative and optative, the whole pret. sing. of the optative, and the 2d person singular indicative—ten forms.

From the past participial stem is formed only the past participle—one form.

**94. Commonest forms of the verb.**—From the present stem the form in commonest use is the ind. pres. 3d sing.; from the pret. sing. stem, the ind. pret. 3d sing.;

from the pret. plur. stem, the ind. pret. 3d plur. Umlaut (17) and contraction (34) are apt to obscure the origin of the first of these, but not of the other two. Thus from *standan*, *stand* — whose principal parts are *standan*, *stōd*, *stōdon*, *standen* — the ind. pret. 3d sing. is *stōd*, the ind. pret. 3d plur. *stōdon*, but the ind. pres. 3d sing. *stent* (instead of *standeſ*).

**95. Conjugation of a strong verb.**—Types are: *bindan*, *bind*; (for contracts) *fōn*, *seize*: —

INDICATIVE.	OPTATIVE.
Pres. Sing. 1. <i>binde</i> ; <i>fō</i>	<i>binde</i> ; <i>fō</i>
2. <i>bind(e)st</i> , <i>bintst</i> ; <i>fēhst</i>	<i>binde</i> ; <i>fō</i>
3. <i>bind(e)ſ</i> , <i>bint</i> ; <i>fēhſ</i>	<i>binde</i> ; <i>fō</i>
Plur. <i>bindaſ</i> , <i>binde</i> ; <i>fōſ</i>	<i>binden</i> ; <i>fōn</i>
Pret. Sing. 1. <i>band</i> ; <i>fēng</i>	<i>bunde</i> ; <i>fēnge</i>
2. <i>bunde</i> ; <i>fēnge</i>	<i>bunde</i> ; <i>fēnge</i>
3. <i>band</i> ; <i>fēng</i>	<i>bunde</i> ; <i>fēnge</i>
Plur. <i>bundon</i> ; <i>fēngon</i>	<i>bunden</i> ; <i>fēngen</i>
Imper. Sing. <i>bind</i> ; <i>fōh</i>	Infin. <i>bindan</i> ; <i>fōn</i>
Plur. <i>bindaſ</i> , <i>binde</i> ; <i>fōſ</i>	Gerund <i>tō bindanne</i> ; <i>tō fōnne</i>
Pres. Part. <i>bindende</i> ; <i>fōnde</i>	Past Part. (ge) <i>bunden</i> ; (ge) <i>fangen</i>

The 2d sing. pres. ind. is sometimes formed in *-sſ*. The *ſ* is derived from the *ſū* of the personal pronoun, the old ending having been *s*. This *s*, followed by the personal pronoun, became *sſ*, which *should* regularly become *st* (34), but does not always.

**NOTE.**—The ind. and imper. (sometimes opt.) plur. *binde* is used when the verb is immediately followed by a pronoun as subject: *binde wē*, not *bindaſ wē*, *we bind*, *let us bind*; *binde gē*, not *bindaſ gē*, *bind ye*.

**96. Conjugation of the weak verb.** — Weak verbs form the preterit by the addition to the present stem of **-de** for the singular (ind. pret. 2d sing. **-dest**), and **-don** (**-den**) for the plural. A few verbs take **-e** before the **-de**, and many take **-o**. The vowel of the present stem is never changed before **-ede** and **-ode**, but in some verbs is changed before **-de**; a list of the latter is given in 114.

The past participle of weak verbs is formed by the addition of **-ed** (**-od**, **-d**).

The **-d** of the endings **-de**, etc., and **-ed**, is changed to **-t** after certain stem-finals (33), and is lost in other situations; for details see 113 and 114. Certain stem-finals also undergo change before the same endings; for details see 114.

**97. Classes of strong verbs.** — Under strong verbs are included two principal divisions, according as their tense-stems were originally formed in one manner or another. Strong verbs are accordingly divided into Ablaut Verbs and Reduplicating Verbs. This distinction is mainly historical, and for practical purposes need not be insisted on at the outset.

**98. Ablaut verbs.** — Of these there are six principal classes, for which see 102–107.

**99. Vowels of the present stem.** — To facilitate the assignment of verbs to their proper classes, the follow-

ing table may be useful, in conjunction with 101–110. The Ablaut Classes are distinguished by the Roman numerals, and the Reduplicating Verbs by Red.

SHORT RADICAL VOWEL.	CLASS.
a	VI, Red.
æ	VI
ē	VI
e + r or l	IV
e + any single cons. but r or l	V
e + two cons.	III
i followed by nasal	III
i followed by non-nasal	III, IV, V
o, see a	
u in <i>cuman</i>	IV
u in other verbs	III
ea	VI, Red.
eo	III
ie	III, V, VI
LONG RADICAL VOWEL.	CLASS.
ā	Red.
ǣ	Red.
ē̄	Red.
ī	I
ō	Red.
ū	II
ēa	VI, Red.
ēo in contract verbs	I, II, V
ēo in other verbs	II

**100. Contract verbs.**— Contract verbs are strong verbs whose stem-final was originally *h*. This *h* was lost before vowels (29), and the preceding vowel was then

amalgamated with the following. The resultant diphthong (or vowel) is *ēo* in the case of ten verbs, *ēa* in that of four, and *ō* in that of two. The *ō*-verbs belong to the Reduplicating Class, the *ēa*-verbs to the Sixth Ablaut Class, and the *ēo*-verbs to the First, Second, and Fifth Ablaut Classes.

**101. Contract verbs according to classes.** — Distributed according to classes, the contract verbs are as follows:—

I. *lēon* (orig. *lihan*), *lend*; *sēon*, *sift*; *tēon*, *censure*; *ŭēon*, *thrive*; *wrēon*, *cover*.

II. *flēon* (orig. *flēohan*), *flee*; *tēon*, *draw*.

V. *gefēon* (orig. *gefēhan*), *rejoice*; *plēon*, *venture*; *sēon*, *see*.

VI. *slēan* (orig. *slahan*), *slay*; *lēan*, *blame*; *slēan*, *strike*; *ŭwēan*, *wash*.

Red. *fōn* (orig. *fanhan* > *fōhan*), *seize*; *hōn*, *hang*.

Of these the most important are *tēon*, *censure*, *ŭēon*, *thrive*, *wrēon*, *cover*; *flēon*, *flee*, *tēon*, *draw*; *gefēon*, *rejoice*, *sēon*, *see*; *slēan*, *strike*, *ŭwēan*, *wash*; *fōn*, *seize*, and *hōn*, *hang*.

*Tēon*, *draw* (II), should be carefully distinguished from *tēon*, *censure* (I); and likewise *sēon*, *see* (V), from *sēon*, *sift* (I). The principal parts of *tēon*, *draw*, are:—

<i>tēon</i>	<i>tēah</i>	<i>tugon</i>	( <i>ge</i> ) <i>togen</i>
-------------	-------------	--------------	----------------------------

of *tēon*, *censure*, are:—

<i>tēon</i>	<i>tāh</i>	<i>tigon</i>	( <i>ge</i> ) <i>tigen</i>
-------------	------------	--------------	----------------------------

But there is a tendency on the part of contract verbs like the latter of these (I) to assume throughout the forms of the former (II).

**ḡēon**, *thrive* (102), has past part. **ḡigen** and **ḡungen**.

The imp. sing. always ends in **h**, and has a long vowel in verbs of the First, Second, and Reduplicating Classes, a short vowel in the Fifth and Sixth. Examples: (I) **tēon**, *censure*, imp. **tīh**; (II) **tēon**, *draw*, imp. **tēoh**; (V) **sēon**, *see*, imp. **seoh**; (VI) **slēan**, *strike*, imp. **sleah**; (Red.) **fōn**, *seize*, imp. **fōh**.

## 102. Strong verbs of the First Ablaut Class. —

Stem vowels (normally) **i**, **ā**, **i**, **i**

Typical verb **drīfan**, *drive*

Four stems **drīfan** **drāf** **drifon** **drifen**

Like **drīfan** are conjugated all strong verbs with **i** in the present stem. Here belongs any strong verb with **ā** in the first preterit stem, **i** in the second preterit stem, or **i** in the past participial stem. Among the more common are: **bīdan**, *remain*; **bītan**, *bite*; **rīdan**, *ride*; (**ā**)**rīsan**, *arise*; **scīnan**, *shine*; **slītan**, *tear*; **stīgan**, *ascend*; **swīcan**, *abandon*; (**ge**)**wītan**, *go*; **wrītan**, *write*.

Umlaut does not affect the vowel of the present stem (94).

The 2d and 3d sing. pres. ind. are thus formed (33, 34): —

d-stems	<b>bīdan</b>	<b>bīst</b> , <b>bīt(t)</b>
t-stems	<b>bītan</b>	<b>bīst</b> , <b>bīt(t)</b>

s-stems	risan	rist, rist (rist)
ŕ-stems	snīŕan	snist, sniŕ (ŕ)
Contracts (101)	wrēon	wrihst, wrihŕ
Others are normal	drifan	drift, drift

The second preterit and past participial stems of the verbs **snīŕan**, *cut*, **līŕan**, *go*, and **scriŕan**, *proceed*, take **d** instead of **ŕ** (37): **snidon**, **sniden**, etc. Other verbs in **ŕ** retain the **ŕ**.

### 103. Strong verbs of the Second Ablaut Class. —

Stem vowels	ēo or ū, ēa, u, o			
Typical verbs	<b>bēodan</b> , <i>offer</i> ; <b>brūcan</b> , <i>enjoy</i>			
Four stems	<b>bēodan</b>	<b>bēad</b>	<b>budon</b>	<b>boden</b>
	<b>brūcan</b>	<b>brēac</b>	<b>brucon</b>	<b>brocen</b>

Like **bēodan** are conjugated all strong verbs having **ēo** in the present stem, except some contracts, and like **brūcan** all having **ū**. Here belongs any strong verb having **ēa** in the first preterit stem. Among the more common are: **cēosan**, *choose*; **drēogan**, *endure*; **hrēosan**, *fall*; (*for*)**lēosan**, *lose*; **tēon**, *draw*; **būgan**, *bow*.

Stems in **s**, **ŕ**, and contract vowel (37): —

<b>cēosan</b>	<b>cēas</b>	<b>curon</b>	<b>coren</b>
<b>sēoŕan</b>	<b>sēaŕ</b>	<b>sudon</b>	<b>soden</b>
<b>tēon</b> (101)	<b>tēah</b>	<b>tugon</b>	<b>togen</b>

Like **cēosan** are formed stems in **s**; like **sēoŕan**, **ābrēoŕan**, *frustrate*; like **tēon**, **flēon**, *flee*.

Umlaut changes the **ēo** of the present to **ie** (or **ī**),

and *ū* of the present to *ȳ*, in the 2d and 3d sing. pres. ind.: *forliest*, *brȳcŃ*.

The 2d and 3d sing. pres. ind. are thus formed (33, 34):—

d-stems	<i>bēodan</i>	<i>bīetst</i> , <i>bīet(t)</i>
t-stems	<i>gēotan</i>	<i>gietst</i> , <i>giet(t)</i>
s-stems	<i>forlēosan</i>	<i>forliest</i> , <i>forliest (-sŃ)</i>
g-stems (28)	<i>drēogan</i>	<i>driegst (-hst)</i> , <i>driegŃ (-hŃ)</i>
Contracts (101)	<i>tēon</i>	<i>tiehst</i> , <i>tiehŃ</i>
Others are normal	<i>crēopan</i>	<i>criepst</i> , <i>criepŃ</i>

#### 104. Strong verbs of the Third Ablaut Class.—

Stem vowels various, but all short

Typical verbs *bindan*, *bind*; *helpan*, *help*; *gielđan*, *yield*; *weorpan*, *throw*; *berstan*, *burst*

Four stems	<i>bindan</i>	<i>band</i>	<i>bundon</i>	<i>bunden</i>
	<i>helpan</i>	<i>healp</i>	<i>hulpon</i>	<i>holpen</i>
	<i>gielđan</i>	<i>geald</i>	<i>guldōn</i>	<i>golden</i>
	<i>weorpan</i>	<i>wearp</i>	<i>wurpon</i>	<i>worpen</i>
	<i>berstan</i>	<i>bærst</i>	<i>burston</i>	<i>borsten</i>

Like *bindan* are conjugated all strong verbs in *in* or *im* + consonant, besides *iernan*, *run*, *beornan*, *burn*, originally *rinnan*, *brinnan*.

Like *helpan* are conjugated all in *el* + consonant, besides *fēolan*, *reach*, which is irregular.

Like *gielđan* are conjugated all in *iel* + consonant.

Like *weorpan* are conjugated all in *eor* or *eoh* + consonant (21. b).

Like *berstan* are conjugated *Ńerscan*, *thresh*; *bregđan*, *brandish*; *stregđan*, *strew*; besides *frignan*, *in-*



*quire*, which resembles it in all except the vowel of the present.

The stems of **weorðan**, *become*, are (37):—

**weorðan      wearð      wurdon      worden**

**Bregdan** and **frignan** may drop *g*, and lengthen the preceding vowel (28): **bræd**, **frīnan**.

**Findan**, *find*, likewise forms its 3d sing. pret. ind. as **funde**, which is indeed the usual form.

Among the more common verbs are: **drincan**, *drink*; **findan**, *find*; (on)**ginnan**, *begin*; **winnan**, *strive*; **limpan**, *happen*; **belgan**, *be angry*; **hweorfan**, *turn*; **feohtan**, *fight*.

Umlaut changes the **eo** of the present to **ie** in the 2d and 3d sing. pres. ind.: **wierpð**. A similar change, though not due to precisely the same cause (17), is found in presents in **e**, which is converted to **i** or **ie**: **hilpst**, **bierst**.

The 2d and 3d sing. pres. ind. are thus formed (33, 34):—

<b>d-stems</b>	<b>bindan</b>	<b>bintst, bint</b>
<b>t-stems</b>	<b>feohtan</b>	<b>fiehtst, fieht</b>
<b>st-stems</b>	<b>berstan</b>	<b>bierst, bierst</b>
<b>ð-stems</b>	<b>weorðan</b>	<b>wier(ð)st, wierð</b>
<b>nn-stems</b>	<b>winnan</b>	<b>winst, winð (35, b)</b>
Others are normal	<b>singan</b>	<b>singst, singð</b>

The stems of **fēolan**, *reach*, are:—

**fēolan      fealh      fulgon (fælon)      folen**

Exceptional forms are the 3d sing. pres. ind. of **bregdan** and **stregdan**: **brītt**, **strēt(t)**.

### 105. Strong verbs of the Fourth Ablaut Class. —

Stem vowels	e	æ	ǣ	o
	i (u)	ō	ō	u
Typical verb	<b>beran</b> , <i>bear</i>			
Four stems	<b>beran</b> , <b>bær</b> , <b>bǣron</b> , <b>boren</b>			

Like **beran** are conjugated **teran**, *tear*; **scieran** (18), *shear*; **cwelan**, *die*; **helan**, *conceal*; **stelan**, *steal*; **hwelan**, *roar*; **brecan**, *break*.

The two irregular verbs of this class are among the most important in the language: **niman**, *take*, and **cuman**, *come*. Their stems are:—

<b>niman</b>	<b>nōm</b>	<b>nōmon</b>	<b>numen</b>
<b>cuman</b>	<b>c(w)ōm</b>	<b>c(w)ōmon</b>	<b>cumen</b> ( <b>cymen</b> )

Umlaut changes the **u** of **cuman** to **y** in the 2d and 3d sing. pres. ind.: **cymst**, **cymð**. A similar change, though not due to precisely the same cause (17), is found in the presents in **e**, which is changed to **i** or **ie**: **bi(e)rst**, **stlīð**.

### 106. Strong verbs of the Fifth Ablaut Class. —

Stem vowels (normally) **e**, **æ**, **ǣ**, **e**

Typical verbs **sprecan**, *speak*; **cweðan**, *say*; **giefan**, *give*; **biddan**, *request*; **gefēon**, *rejoice*

Four stems	<b>sprecan</b>	<b>spræc</b>	<b>sprǣcon</b>	<b>sprecen</b>
	<b>cweðan</b>	<b>cwæð</b>	<b>cwǣdon</b> (37)	<b>cweden</b>
	<b>giefan</b> (18)	<b>geaf</b>	<b>gēafon</b>	<b>giefen</b>

Four stems	<b>biddan</b>	<b>bæd</b>	<b>bædon</b>	<b>beden</b>
	<b>gefēon (101)</b>	<b>gefeah</b>	<b>gefægon</b>	

. Like **sprecan** are conjugated **etan**, *eat*; **tredan**, *tread*; **metan**, *measure*; **wrecan**, *pursue*; and a few others.

Like **cweðan** is conjugated no other verb.

Like **giefan** is conjugated **gietan**, *get* (18).

Like **biddan** are conjugated **licgan**, *lie*; **sittan**, *sit*.

Like **gefēon** is conjugated **sēon**, *see*, except that its pret. plur. is **sāwon**, and past participle **sewen**, *segen*.

Umlaut, or a change analogous to it (17), converts the e of the present to i in the 2d and 3d sing. pres. ind.: **cwið**; in contracts we have **ie**, not **īe**, since the vowel of the present was originally short: **siehð**.

The 2d and 3d sing. pres. ind. are thus formed (33, 34):—

d-stems	<b>tredan</b>	<b>tritst, trit(t)</b>
t-stems	<b>gietan</b>	<b>gietst, giet(t)</b>
ð-stems	<b>cweðan</b>	<b>cwist, cwīð</b>
g-stems (28)	<b>licgan</b>	<b>ligst (list), ligð (lið)</b>
Contracts (101)	<b>sēon</b>	<b>siehst, siehð</b>
Others are normal	<b>sprecan</b>	<b>spricst, spricð</b>

The vowel of the pret. sing. is sometimes long in verbs in **et**: **æēt**, **mæēt**. Imp. sing. **bide** (cf. 107).

### 107. Strong verbs of the Sixth Ablaut Class.—

Stem vowels (normally) **a**, **ō**, **ō**, **a**

Typical verbs **faran**, *go*; **slēan**, *strike*; **standan**, *stand*; **hebban**,  
*raise*

Four stems	<b>faran</b>	<b>fōr</b>	<b>fōron</b>	<b>faren</b>
	<b>alēan</b> (101)	<b>alōg</b>	<b>alōgon</b> (37)	<b>alāgen</b> (alēgen)
	<b>standan</b>	<b>stōd</b>	<b>stōdon</b>	<b>standen</b>
	<b>hēbban</b> (11)	<b>hōf</b>	<b>hōfon</b>	<b>hafen</b>

Like **faran** are conjugated **sacan**, *dispute*, **wacan**, *wake*, **tōsc(e)acan**, *depart*, and one or two others.

Like **slēan** are conjugated **lēan**, *blame*, **ŭwēan**, *wash*.

Like **standan** is conjugated no other verb.

In the main like **hēbban** are conjugated the following: —

<b>hliehhān</b> (36), <i>laugh</i>	<b>hlōh</b>	<b>hlōgon</b> (37)	
<b>scleppan</b> (18), <i>create</i>	<b>scōp</b> (scēop)	<b>scōpon</b> (scēopon)	<b>sceapen</b>
<b>stæppan</b> , <i>step</i>	<b>stōp</b>	<b>stōpon</b>	<b>stapen</b>
<b>swērian</b> , <i>swear</i>	<b>swōr</b>	<b>swōron</b>	<b>sworen</b>

Umlaut changes the **a** of the present to **ę** (æ), and the **ēa** of the present (see 101) to **ie** (not **īe**), in the 2d and 3d sing. pres. ind.: **stęnt**, **fęerst**, **sliehŭ**.

The 2d and 3d sing. pres. ind. are thus formed (34): —

<b>d-stems</b>	<b>standan</b>	<b>stęntst</b> , <b>stęnt</b>
<b>b-stems</b>	<b>hēbban</b>	<b>hęfst</b> , <b>hęfŭ</b>
<b>Contracts</b> (101)	<b>alēan</b>	<b>sliehst</b> , <b>sliehŭ</b>
<b>Others are normal</b>	<b>faran</b>	<b>fęerst</b> , <b>fęerŭ</b>

The verbs like **hēbban** are peculiar in having umlaut in the present stem, which causes them, in so far, to resemble the Weak Verbs of the First Class (111). Like **sęllan**, etc., they have the imp. sing. in **-e**: **hęfe**, **swęre**, etc. (cf. 117). The umlaut is due to the fact that the stem of this group, unlike that of

most strong verbs, was followed by a *j* (16). Thus the inf. *stæppan* stands for original *stapjan*; were it not for the umlaut-causing *-j-*, the infinitive would have been *stapan*; and so in the other four verbs.

**108. Reduplicating verbs.** — Stem vowels various.

A peculiarity of this class — shared, however, by a very few verbs of the Sixth Ablaut Class (107) — is that the vowels of the first and fourth stems are identical (with two or three exceptions noted below), and that those of the second and third stems are likewise identical. The vowel (diphthong) of the preterit is sometimes *eo*, less frequently *ē*.

**109. Reduplicating preterits in *eo*.** — The present stem has *ea* (rarely *a*), *ā*, *ēa*, *ō*, or *ē*.

Typical verbs *feallan*, *fall*; *bannan*, *summon*; *cnāwan*, *know*;

*hēawan*, *hew*; *flōwan*, *flow*; *wēpan*, *weep*

Four stems	<b>feallan</b>	<b>fēoll</b>	<b>fēollon</b>	<b>feallen</b>
	<b>bannan</b>	<b>bēonn</b>	<b>bēonnon</b>	<b>bannen</b>
	<b>cnāwan</b>	<b>cnēow</b>	<b>cnēowon</b>	<b>cnāwen</b>
	<b>hēawan</b>	<b>hēow</b>	<b>hēowon</b>	<b>hēawen</b>
	<b>flōwan</b>	<b>flēow</b>	<b>flēowon</b>	<b>flōwen</b>
	<b>wēpan</b>	<b>wēop</b>	<b>wēopon</b>	<b>wōpen</b>

Like *feallan* are conjugated verbs in *eal* + consonant, besides *weaxan*, *grow* (originally of the Sixth Ablaut Class, 107): *healdan*, *hold*; *wealdan*, *govern*, etc.

Like *bannan* (very rare) is conjugated *gangan*, *go* (but usually as *gān*, 141).

Like **cnāwan** are conjugated verbs in **āw**, besides **swāpan**, *sweep*: — **blāwan**, *blow*; **sāwan**, *sow*, etc.

Like **hēawan** are conjugated verbs in **ēa**: **bēatan**, *beat*; **hlēapan**, *leap*.

Like **flōwan** are conjugated verbs in **ō**: **blōwan**, *bloom* (not to be confounded with **blāwan**, *blow*); **grōwan**, *grow*; **spōwan**, *thrive*; **rōwan**, *row*.

Like **wēpan** is conjugated no other common verb; in **wēpan** the stem vowel of the present is derived by umlaut from **ō**, the latter reappearing in the past participle.—Umlaut as in 94.

**110. Reduplicating preterits in ē.** — The present stem has **ā**, **æ**, or **ō**. Umlaut as in 94.

Typical verbs **lāetan**, *let*; **hātan**, *call*; **fōn**, *seize*

Four stems	<b>lāetan</b>	<b>lēt</b>	<b>lēton</b>	<b>lāten</b>
	<b>hātan</b>	<b>hēt</b>	<b>hēton</b>	<b>hāten</b>
	<b>fōn (101)</b>	<b>fēng</b>	<b>fēngon</b>	<b>fangen</b>

Like **lāetan** are conjugated **drāedan**, *dread*; **rāedan**, *consult*, *read* (usually weak); **slāepan**, *sleep*.

Like **hātan** is conjugated **lācan**, *jump*; **scādan**, **scēadan** (18), *separate*.

Like **fōn** is conjugated **hōn**, *hang* (3d sing. **fēhō**, **hēhō**).

**111. Weak verbs of the First Class.** — The stem vowel of the present always has umlaut (except that **ēo** sometimes persists, *i.e.*, does not become **īe**). The infinitive ends in **-an** or **-ian**, the latter being infrequent.

**112. Weak infinitives in -an.** — These take the preterit either (113, 114) in **-de (-te)** or (115) in **-ede**, the past participle in **-ed** or in **-d (-t)**.

**113. Weak preterits in -de (-te), with retention of the stem vowel.** — Here belong verbs whose stem vowel is long by nature (4), and a number in which the stem syllable is long by position as a result of gemination (36). The past participle is formed in **-ed**, contraction taking place in **t-** and **d-** stems. The infinitive always ends in **-an**. Simplified gemination by 35.

Three stems	<b>hieran</b> , <i>hear</i>	<b>hierde</b>	(ge)hiered
	<b>fyllan</b> , <i>fill</i>	<b>fylde</b> (35)	(ge)fylled
	<b>cyssan</b> , <i>kiss</i>	<b>cyste</b> (33, 35)	(ge)cyssed
	<b>settan</b> , <i>set</i>	<b>sette</b> (33)	(ge)sett
	<b>sendan</b> , <i>send</i>	<b>sende</b>	(ge)send(ed)
	<b>lædan</b> , <i>lead</i>	<b>lædde</b>	(ge)læd(ed)
	<b>iecan</b> , <i>increase</i>	<b>iecte</b> (33)	(ge)ieced
	<b>ēhtan</b> , <i>persecute</i>	<b>ēhte</b>	(ge)ēht
	<b>mētan</b> , <i>find</i>	<b>mētte</b>	(ge)mēt(t)
	<b>glerwan</b> , <i>prepare</i>	<b>glerede</b>	(ge)gler(w)ed

Like **hieran** are conjugated all verbs not belonging to any of the following divisions.

Like **fyllan** are conjugated stems ending in a double consonant, excepting those like **cyssan** and **settan**, and under 114 and 115.

Like **cyssan** are conjugated stems ending in **ff**, **pp**, and **ss**.

Like **settan** are conjugated stems ending in **tt** (imp. sing. **sete**).

Like **sēndan** are conjugated stems ending in a consonant + **d**.

Like **lāedan** are conjugated stems ending in a vowel + **d**.

Like **īecan** are conjugated stems ending in **c**, **p**, and **x**.

Like **ēhtan** are conjugated stems ending in a consonant + **t**.

Like **mētan** are conjugated stems ending in a vowel + **t**.

Like **gierwan** are conjugated stems ending in **rw** and **lw**. The forms of the present sometimes retain the **w**, sometimes not.

**114. Irregular preterits and past participles.**—Certain verbs, in other respects like those of the last paragraph, and whose stems end in **ll**, **cc**, **c** (**nc**, **rc**), or **g** (**cg**, **ng**), form their preterits and past participles from a stem without umlaut. In the case of the **ll**-, **cc**-, and simple **c**-verbs, to determine, from the present stem, what form the past stem will assume, find the original vowel corresponding to the umlaut vowel of the present, and consider what changes, if any, will be caused by breaking (21). The **l**-verbs take **-de** and **-d**, the **c**- and **g**-verbs **-te** and **-t**. The **c**- and **g**-verbs often insert **-e** before the infinitive ending (18). Stems ending in **c** and **g** change these consonants to **h** before the **t** of the ending.



The list is as follows:—

ll-verbs	cwēllan, <i>kill</i> dwēllan, <i>deceive</i> sellan, <i>give</i> stellan, <i>place</i> tellan, <i>count</i>	cwealde	(ge)cweald
cc-verbs	cwēcc(e)an, <i>shake</i> drēcc(e)an, <i>vex</i> lēcc(e)an, <i>moisten</i> rēcc(e)an, <i>expound</i> strēcc(e)an, <i>stretch</i> ſēcc(e)an, <i>cover</i> w(r)ēcc(e)an, <i>wake</i> læcc(e)an, <i>seize</i>	cweahte	(ge)cweaht
c-verbs	rāc(e)an, <i>reach</i> tāc(e)an, <i>teach</i> rēc(e)an, recc(e)an, <i>reck</i> sēc(e)an, <i>seek</i>	læhte rāhte tāhte rōhte sōhte	(ge)læht (ge)rāht (ge)tāht (ge)rōht (ge)sōht
nc-verbs	ſync(e)an, <i>think</i> ſync(e)an, <i>seem</i>	ſōhte ſūhte	(ge)ſōht (ge)ſūht
rc-verb	wyre(e)an, <i>work</i>	worhte	(ge)worht
cg-verb	bycg(e)an, <i>buy</i>	bohte	(ge)boht
ng-verb	bringan, <i>bring</i>	brōhte	(ge)brōht

The preterit and past participle of **rāc(e)an** and **tāc(e)an** should properly have **ā**: **rāhte**, etc. This does, indeed, sometimes occur, but is much less common than the **æ**.

**115. Infinitives in -an, with preterit in -ede.**—Here belong two groups of verbs whose infinitives end in **-an** (exceptionally **-ian**).

(a) The first group comprises the following verbs with stems ending in a double consonant (cf. 11);

**frēmman**, *perform*; **grēmman**, *provoke*; **trymman**, *confirm*; **ðennan**, *extend*; **wennan**, *accustom*; **dynnan**, *hlynnan*, *resound*; **cnyssan**, *beat*; **sceððan**, *injure* (sometimes strong); **swēbban**, *quiet*; **wēc(e)an**, *agitate*; **ðicg(e)an**, *receive* (sometimes strong). Occasionally these verbs take an infinitive in **-ian** (116).

(b) The second group comprises stems ending in a consonant + either **l**, **n**, or **r**. This group is somewhat irregular, occasionally having preterits like **hyngerde**, instead of the more regular **hyngrede**, **nēmede** for **nēmn(e)de**, *named*, and **ēfnede** for **ēfnede**, *performed*.

Typical verbs (a) **frēmman**, *perform*    **frēmede**    (ge)frēmed  
(b) **hyngnan**, *hunger*    **hyngrede**    (ge)hyngred

NOTE. — **Lēc(e)an**, *lay*, is irregular in the preterit and past part.: **lēgde** (**lēde**), (ge)**lēgd** (**-lēd**), instead of **lēgede**, (ge)**lēged**.

**116. Infinitives in -ian with preterit in -ede.** — Here belong a few weak verbs of the First Class. They have a short stem ending in **r**, or occasionally in **l**, **m**, **n**, or one of the spirants. The vowel of the stem is usually **ē** (**ie**) or **y**. Examples are: **nērian**, *save*; **hērian**, *praise*; **byrian**, *pertain*; **heġlian**, *conceal*; **trymian**, *confirm* (see 115. a).

Three stems    **nērian**                      **nērede**                      (ge)nēred

**117. Paradigms of the First Class.** — For the conjugation of weak verbs of the First Class we may

choose: **hieran**, *hear* (113); **sellan**, *give* (114, 36);  
**frēmman**, *perform* (115); **ņerian**, *save* (116).

## PRESENT.

## INDICATIVE.

Sing. 1.	<b>hiere</b>	<b>seġle</b>	<b>frēmme</b>	<b>ņerle</b>
2.	<b>hiestat</b> (23)	<b>seġ(e)st</b>	<b>frēmest</b>	<b>ņerest</b>
3.	<b>hierð</b>	<b>seġ(e)ð</b>	<b>frēmeð</b>	<b>ņereð</b>
Plur.	<b>hierað</b>	<b>seġlað</b>	<b>frēmmað</b>	<b>ņeriað</b>

## OPTATIVE.

Sing.	<b>hiere</b>	<b>seġle</b>	<b>frēmme</b>	<b>ņerle</b>
Plur.	<b>hieren</b>	<b>seġlen</b>	<b>frēmmen</b>	<b>ņerien</b>

## IMPERATIVE.

Sing.	<b>hier</b> (23)	<b>seġe</b>	<b>frēme</b>	<b>ņere</b>
Plur.	<b>hierað</b>	<b>seġlað</b>	<b>frēmmað</b>	<b>ņeriað</b>

## INFINITIVE.

<b>hieran</b>	<b>sellan</b>	<b>frēmman</b>	<b>ņerian</b>
---------------	---------------	----------------	---------------

## PARTICIPLE.

<b>hierende</b>	<b>seġlende</b>	<b>frēmmente</b>	<b>ņerlende</b>
-----------------	-----------------	------------------	-----------------

## PRETERIT.

## INDICATIVE.

Sing. 1.	<b>hierde</b>	<b>sealde</b>	<b>frēmede</b>	<b>ņerede</b>
2.	<b>hierdest</b>	<b>sealdeſt</b>	<b>frēmedeſt</b>	<b>ņeredeſt</b>
3.	<b>hierde</b>	<b>sealde</b>	<b>frēmede</b>	<b>ņerede</b>
Plur.	<b>hierdon</b>	<b>sealdon</b>	<b>frēmedon</b>	<b>ņeredon</b>

## OPTATIVE.

Sing.	<b>hierde</b>	<b>sealde</b>	<b>frēmede</b>	<b>ņerede</b>
Plur.	<b>hierden</b>	<b>sealden</b>	<b>frēmeden</b>	<b>ņereden</b>

## PARTICIPLE.

Sing.	<b>hiered</b>	<b>seald</b>	<b>frēmed</b>	<b>ņered</b>
Plur.	<b>hier(e)de</b>	<b>sealde</b>	<b>frēmede</b>	<b>ņerede</b>

**118. Weak verbs of the Second Class.** — These are very numerous. Many are formed from nouns and adjectives (cf. 90). The infinitive always ends in *-ian*, or its equivalent *-ig(e)an* (18). Though the *i* of an ending usually causes umlaut, it does not in these verbs, because of its comparatively late origin, the older termination having been *-ōjon* (that is, *-ōyon*), which was incapable of causing umlaut, since it was *-ō-*, rather than *-j-* (that is, *-y-*), which immediately followed the stem.

Hence it is easy to distinguish verbs of this Class from verbs in *-ian* of the First Class (116):—

1. Of those verbs there are but few; of these, many.
2. Of those the vowels are always unlauded (usually *e* or *y*); of these, rarely, and only when the verb was formed from a noun or adjective whose vowel was already unlauded.
3. Of those the stem usually ends in *r*; of these, in any consonant or consonant combination.

**119. Paradigm of the Second Class.** — As a typical verb we may select *lufian*, *love*.

		PRESENT.	
INDICATIVE.		OPTATIVE.	IMPERATIVE.
Sing.	1. <i>lufie</i>	<i>lufie</i>	Sing. <i>lufa</i>
	2. <i>lufast</i>		Plur. <i>lufiaſſ</i>
	3. <i>lufaſſ</i>		
Plur. <i>lufiaſſ</i>		<i>lufen</i>	
Infinitive. <i>lufian</i>			Part. <i>lufiende</i>

	INDICATIVE.	PRETERIT.	OPTATIVE.
Sing. 1.	lufode		
2.	lufodest		
3.	lufode		lufode
Plur.	lufedon, -odon		lufoden, -eden
Part.	(ge)lufod		

In the endings, **ig(e)** or **g** is frequently found for **i** (18).

Sometimes, instead of **-ode**, the ending is **-ade**, **-ude**, or even **-ede**; but **-ode** is normal.

**120. Weak verbs of the Third Class.** — These comprise **habban**, *have*; **libban** (*lifian*), *live*; **sęcg(e)an**, *say*; **hycg(e)an**, *think*. These are conjugated partly according to the First Class (117), and partly according to the Second (119).

**121. Conjugation of habban, have.** — **Habban**, *have*; **nabban**, *have not* (29).

	INDICATIVE.	OPTATIVE.
Pres. Sing. 1.	hæbbe	hæbbe
2.	hæfst (hafast)	hæbbe
3.	hæfð (hafafð)	hæbbe
Plur.	habbað (hæbbað)	hæbben
Pret. Sing.	hæfde, etc.	hæfde
Plur.	hæfdon	hæfden
Imper. Sing.	hafa	
Plur.	habbað	Inf. habban
Pres. Part.	hæbbende	Past Part. (ge)hæfd

	INDICATIVE.	OPTATIVE.
Pres. Sing. 1.	næbbe	næbbe
2.	næfst (nafast)	næbbe
3.	næfſ (nafaſ)	næbbe
Plur.	nabbaſ	næbben
Pret. Sing.	næfde, etc.	næfde
Plur.	næfdon	næfden
Imper. Sing.	nafa	Infin. nabban
Plur.	nabbaſ	
Pres. Part.	næbbende	Past Part. (ge)næfd

122. Conjugation of libban, *live*. —

	INDICATIVE.	OPTATIVE.
Pres. Sing. 1.	libbe	libbe, liffe, etc.
2.	leofast (30)	
3.	leofaſ	
Plur.	libbaſ, lifiaſ	libben, lifien
Pret. Sing.	lifde, etc.	lifde
Plur.	lifdon	lifden
Imper. Sing.	leofa (30)	Infin. libban, lifian
Plur.	libbaſ, lifiaſ	
Pres. Part.	libbende, lifiende	Past Part. (ge)lifd

123. Conjugation of sæcg(e)an, *say*. —

	INDICATIVE.	OPTATIVE.
Pres. Sing. 1.	sægge	sægge, etc.
2.	sægst, sægst, sagast	
3.	sægſ, sægſ, sagaſ	
Plur.	sæg(e)aſ	sæggen
Pret. Sing.	sægde, sæde (23), etc.	sægde, sæde
Plur.	sægdon, sædon	sægden, sæden
Imper. Sing.	saga, sæge	Infin. sæcg(e)an
Plur.	sæg(e)aſ	
Pres. Part.	sæggede	Past Part. (ge)sægd, (ge)sæd

124. Conjugation of *hycg(e)an*, *think*. —

INDICATIVE.		OPTATIVE.
Pres. Sing. 1.	<i>hycge</i>	<i>hycge</i> , etc.
2.	<i>hygst</i> , <i>hogast</i>	
3.	<i>hygð</i> , <i>hogað</i>	
Plur.	<i>hycg(e)aþ</i>	<i>hycgen</i>
Pret. Sing.	<i>hog(o)de</i> , etc.	<i>hog(o)de</i>
Plur.	<i>hog(o)don</i>	<i>hog(o)den</i>
Imper. Sing.	<i>hoga</i>	Infin. <i>hycg(e)an</i>
Plur.	<i>hycg(e)aþ</i>	
Pres. Part.	<i>hycgende</i>	Past Part. <i>(ge)hog(o)d</i>

## PRETERITIVE PRESENTS.

125. Preteritive presents. — A small group of verbs have strong preterits with present meaning (the old presents being lost), and form new weak preterits from these. They are: *witan*, *know*; *āgan*, *own*; *dugan*, *avail*; *unnan*, *grant*; *cunnan*, *know*; *ðurfan*, *need*; *durran* (?), *dare*; *sculan*, *shall*; *munan*, *intend*; *mugan* (?), *can*; *nugan* (?), *suffice*; *mōtan* (?), *may*.

126. Conjugation of *witan*, *know*. — Ind. pres. sing. 1. 3. *wāt*, 2. *wāst*; plur. *wi(e)ton*; pret. *wiste* (*wisse*), etc. Opt. pres. *wi(e)te*, etc.; pret. *wiste* (*wisse*), etc. Imper. *wite*. Infin. *wi(e)tan*. Pres. part. *witende*; past part. *(ge)witen*.

For *wi(e)tan*, etc., is found *wiotan*, etc.

Like *witan* is conjugated *nytan*, *not to know*: *nāt*, etc. Wherever, in the forms of *witan*, *i* (ie, io) occurs, *y* is here to be substituted.

**127. Conjugation of āgan, possess.** — Ind. pres. sing. 1. 3. āh, 2. āhst; plur. āgon; pret. āhte, etc. Opt. pres. āge, etc.; pret. āhte. Imper. āge. Infin. āgan. Pres. part. āgende; past part. āgen, *own* (*adj.*).

So nāgan, *not to possess*.

**128. Conjugation of dugan, avail.** — Ind. pres. sing. 1. 3. dēah; plur. dugon; pret. dohte, etc. Opt. pres. dyge, duge, etc. Infin. dugan. Pres. part. dugende.

**129. Conjugation of unnan, grant.** — Ind. pres. sing. 1. 3. an(n); plur. unnon; pret. ūðe. Opt. pres. unne, etc.; pret. ūðe, etc. Imper. unne. Infin. unnan. Pres. part. unnende; past part. (ge)unnen.

**130. Conjugation of cunnan, know.** — Ind. pres. sing. 1. 3. can(n), canst; plur. cunnon; pret. cūðe, etc. Opt. pres. cunne, etc.; pret. cūðe, cȳðe, etc. Infin. cunnan. Past part. (ge)cunnen, and cūð (*adj.*).

**131. Conjugation of þurfan, need.** — Ind. pres. sing. 1. 3. þearf, 2. þearft; plur. þurfon; pret. þorfte, etc. Opt. pres. þyrfe, þurfe, etc.; pret. þorfte, etc. Infin. þurfan. Pres. part. þearfende.

**132. Conjugation of durran, dare.** — Ind. pres. sing. 1. 3. dearr, 2. dearrst; plur. durren; pret. dorste, etc. Opt. pres. dyrre, durre, etc.



**133. Conjugation of *sculan*, *shall*.** — Ind. pres. sing.  
1. 3. *sceal*, 2. *scealt*; plur. *sculon*; pret. *sc(e)olde*,  
etc. Opt. pres. *scyle*, *scule*, etc. Infin. *sculan*.

**134. Conjugation of *munan*, *intend*.** — Ind. pres. sing.  
1. 3. *man*, 2. *manst*; plur. *munon* (*munað*); pret.  
*munde*. Opt. pres. *myne*, *mune*, etc. Imper. sing.  
*mun*; plur. *munað*. Infin. *munan*. Pres. part.  
*munende*; past part. (*ge*)*munen*.

**135. Conjugation of *mugan*, *can*.** — Ind. pres. sing.  
1. 3. *mæg*, 2. *meaht*; plur. *magon*; pret. *meahte*,  
etc. Opt. pres. *mæge*, etc.

**136. Conjugation of *nugan*, *suffice*.** — Ind. pres. sing.  
3. *neah*; plur. *nugon*; pret. *nohte*, etc. Opt. pres.  
*nuge*, etc.

**137. Conjugation of *mōtan*, *may*.** — Ind. pres. sing.  
1. 3. *mōt*, 2. *mōst*; plur. *mōton*; pret. *mōste*, etc.  
Opt. pres. *mōte*, etc.

#### ANOMALOUS VERBS.

**138. Conjugation of *wesan*, *bēon*, *be*.** —

INDICATIVE.	OPTATIVE.
Pres. Sing. 1. <i>eom</i> ; <i>bēo</i>	<i>sīe</i> ; <i>bēo</i> , etc.
2. <i>eart</i> ; <i>bist</i>	
3. <i>is</i> ; <i>bið</i> ; neg. <i>nis</i>	
Plur. <i>sind</i> , <i>-t</i> ; <i>sindon</i> ; <i>bēoð</i>	<i>sīen</i> ; <i>bēon</i>

INDICATIVE.		OPTATIVE.	
Pret. Sing. 1.	wæs; neg. næs	wære; neg. nære	
	wære; neg. nære	wære; neg. nære	
	wæs; neg. næs	wære; neg. nære	
	wæron; neg. næron	wæren; neg. næren	
Imper. Sing.	wes; bēo	Infin. wesan; bēon	
Plur.	wesaþ; bēoþ	Pres. Part. wesende; bēonde	

### 139. Conjugation of willan, *will*. —

INDICATIVE.		OPTATIVE.	
Pres. Sing. 1.	wil(1)e; neg. ne(1)le, ny(1)le	{	wille, etc.; neg. nelle, nylle, etc.
2.	wilt; neg. nelt, nylt		
3.	wil(1)e; neg. nel(1)e, nyl(1)e		
Plur.	willað; neg. nellaþ, nyllað	{	willen; neg. nellen, nyllen
Pret. Sing.	wolde, etc.; neg. nolde, etc.		wolde; neg. nolde
Plur.	woldon; neg. noldon		wolden; neg. nolden
Imper. Plur.	neg. nellaþ, nyllað	Infin.	willan
Pres. Part.	willende		

### 140. Conjugation of dōn, *do*. —

INDICATIVE.		OPTATIVE.	
Pres. Sing. 1.	dō	dō, etc.	
2.	dēst		
3.	dēþ		
Plur.	dōþ	dōn	
Pret. Sing.	dyde, etc.	dyde	
Plur.	dydon	dyden	
Imper. Sing.	dō	Infin. dōn	
Plur.	dōþ		
Pres. Part.	dōnde	Past Part. (ge)dōn	

141. Conjugation of *gān*, *go*. —

INDICATIVE.		OPTATIVE.
Pres. Sing. 1. <i>gā</i>		<i>gā</i> , etc.
2. <i>gāest</i>		
3. <i>gāŭ</i>		
Plur. <i>gāŭ</i>		<i>gān</i>
Pret. Sing. <i>ēode</i> , etc.		<i>ēode</i>
Plur. <i>ēodon</i>		<i>ēoden</i>
Imper. Sing. <i>gā</i>		Infin. <i>gān</i>
Plur. <i>gāŭ</i>		
Pres. Part. <i>gānde</i>		Past Part. <i>(ge)gān</i>

## FORMATION OF WORDS.

---

**142. Prefixes.**—Many Old English prefixes are self-explanatory. Others, with their meanings, are as follows:—

**ā-** (1) = ‘up,’ ‘out’ (Ger. *er-*): *āfyllan*, *fill up*, *āscēotan*, *shoot out*.

(2) representing *on*: *āweg* = *on weg*, *away*.

(3) = ‘any’: *āhwær*, *anywhere*.

(4) practically meaningless: *ābīdan*, *await*.

**æf-**, see *of-*.

**æg-** = ‘any,’ ‘each’: *æghwā*, *any one*.

**æt-** (1) = ‘at,’ ‘to’ (Lat. *ad-*): *æt-wītan*, *twit*, *æt-gædere*, *together*.

(2) = ‘from,’ ‘away’: *æt-wīndan*, *escape from*.

**and-, ond-** is found as the prefix of a few nouns; for its meaning see *on-*.

**be-** (Ger. *be-*):

(1) = ‘about’: *besorgian*, *be anxious about*.

(2) makes an intransitive verb transitive: *behyrgan*, *think about*, *consider*.

(3) privative: *benīman*, *take from*, *deprive*, *behēafdian*, *behead*.

(4) practically meaningless : **bebēodan**, *command*.

**ed-** (1) = 'counter-, 're-' (Lat. re-) : **edlēan**, *recompense*.

(2) occasionally for **æt** : **edwītan**, *twit*.

**for-** (Ger. ver-, für-, vor-) :

(1) = 'away,' 'up,' 'utterly,' 'very,' denoting destruction effected by the action of the simple verb : **fordōn**, *destroy*.

(2) negative : **forbēodan**, *forbid*.

(3) = 'falsely' : **forswērian**, *for swear*.

(4) = 'down upon' : **forsēon**, *despise*.

(5) = 'in behalf of' : **forstandan**, *stand up for*.

(6) = 'fore-' : **forscēawian**, *foresee*.

**fore-** = 'fore-' (Lat. præ-) : **foresēon**, *foresee, provide*.

**ge-** (Ger. ge-, Lat. con-) :

(1) = 'together' : **gefēra**, *companion*.

(2) = 'attain by' the action of the simple verb : thus, **winnan**, *fight*, but **gewinnan**, *gain by fighting, conquer*.

(3) usual sign of past participle, when the verb lacks any other prefix : **gegān**, *gone*.

(4) practically meaningless : **gebed**, *prayer*.

**mis-** = 'mis-' : **miswēndan**, *pervert*.

**n-** (for **ne-**) = 'not' : **nā** (= **ne** + **ā**, *not ever*), *not at all* ;  
**nis**, *is not*.

**of-** (1) = 'off,' 'from' (Lat. de-, ab-, pro-, ex-) : **ofspring**, *offspring*.

- (2) = 'upon': **ofsittan**, *sit upon, oppress.*
- (3) denoting offence, injury, death (Lat. ob-):  
**ofðyncan**, *displease*, **ofstingan**, *stab to death.*
- (4) = 'attain by' the action of the simple verb:  
**offaran**, *catch up with*, **ofāscian**, *learn by asking.*
- (5) intensive: **ofhyngrod**, *very hungry.*
- ofer-** (1) = 'over': **oferbrædan**, *overspread.*
- (2) negative: **ofergietan**, *forget.*
- on-** (1) = 'on,' 'of': **ondrincan**, *drink of.*
- (2) = 'from,' 'out of': **onspringan**, *burst forth.*
- (3) = 'un-': **onlūcan**, *unlock.*
- (4) intensive: **onstyrian**, *agitate.*
- or-** = 'without': **orsorg**, *without anxiety*, **orwēne**, *without hope, desperate.*
- ōð-** = 'away' (Lat. ex-, ab-, de-): **ōðflēon**, *flee away.*
- tō-** (1) = 'to': **tōcyme**, *advent.*
- (2) = 'asunder' (Ger. zer-, Lat. dis-): **tōteran**, *tear apart*, **tōcnāwan**, *discern.*
- un-** (1) = 'un-': **unforht**, *fearless*, **unrīm** (*unnumber*), *multitude.*
- (2) = 'bad': **undæd**, *ill deed.*
- wiðer-** (1) = 'again': **wiðertrod**, *return.*
- (2) = 'against': **wiðersaca**, *adversary.*
- ymb-** = 'around' (Lat. circum-): **ymbgang**, *circuit*,  
**ymbsittan**, *besiege.*

**143. Suffixes of masculine nouns.** — The more important are **-end**, **-ere**, **-ing**, **-ling**, besides the originally independent words **-dōm**, **-hād**, and **-scipe**. The first four denote persons; the last three, qualities or abstractions. Besides these, there is a masculine suffix **-els**, denoting things.

**-end** (orig. **-ende**, forming present participles) = ‘-er,’ ‘-or’: **scieppend**, *creator*. Contract nouns with this ending are **fēond**, *enemy*, **frēond**, *friend*.

**-ere** = ‘-er’: **hearpere**, *harper*, **bōcere**, *scribe*.

**-ing** (1) = ‘son of’: **Æðelwulfing**, *son of Athelwulf*, **Adaming**, *son of Adam*.

(2) more generally: **Cęting**, *inhabitant of Kent*, **cýning**, *king*, **pęning**, *penny*. The **i** sometimes causes umlaut, sometimes not.

**-ling**: **geongling**, *youngling*, **hýrling**, *hireling*.

**-dōm** (Ger. **-thum**) = ‘-dom,’ ‘-ity,’ ‘-ism,’ ‘-ship,’ ‘-acy’: **Crīstendōm**, *Christianity*, **cýnedōm**, *kingship*.

**-hād** (Ger. **-heit**, **-keit**) = ‘-hood,’ ‘-head,’ ‘-ity’: **cildhād**, *childhood*, **mægdenhād**, *virginity*.

**-scipe** (Ger. **-schaft**) = ‘-ship,’ ‘-hood,’ ‘-ness,’ ‘-ity’: **frēondscipe**, *friendship*, **fēondscipe**, *enmity*.

**-els**: **byrgels**, *tomb*, **rædels**, *riddle*.

**144. Suffixes of feminine nouns.** — The chief are **-estre**, **-nes**, **-ŭ**, **-ŭu** (**-ŭo**), **-ung** (**-ing**), and the originally independent **-ræden**.

**-estre** = ‘-tress’: **lærestre**, *instructress*.

**-nes** (Ger. **-nis**) = ‘-ness,’ ‘-ity,’ forms abstracts from the present and past participial stems of verbs, but especially from adjectives: *ēhtnes*, *persecution*, *forsewennes*, *contempt*, *hālignes*, *holiness*.

**-ð, -ðu, -ðo** = ‘-th’: *hǣlð*, *health*, *strengðu*, *strength*.

This ending was originally *-iða*, the *-i* of which caused umlaut.

**-ung** (occasionally **-ing**) = ‘-ing,’ ‘-ation,’ forms nouns from the present stem of (usually weak) verbs: *blētsung*, *blessing*, *costung*, *temptation*.

**-ræden** = ‘-red,’ ‘-ship,’ ‘-ity’: *hierdræden*, *guardianship*, *guard*.

**145. Suffixes of neuter nouns.**—The two principal, **-lāc** and **-rīce**, were originally independent words:—

**-lāc** (Mod. Eng. **-lock, -ledge**): *brȳdlāc*, *wedding*.

**-rīce** = ‘rule,’ ‘realm,’ ‘region’: *biscoprice*, *bishopric*, *heofonrice*, *kingdom of heaven*.

**146. Adjective suffixes.**—The principal are **-en, -ig, -iht, -isc**, and **-ol**, besides the originally independent **-bære, -cund, -fæst, -feald, -full, -lēas, -lic, -mōd, -sum, -weard, -wēnde, -weorð, -wierðe**, and **-wīs**. The first four sometimes cause umlaut, sometimes not.

**-en** (Lat. **-inus**) = ‘-en’: *līnen*, *linen*, *gylden*, *golden*.

**-ig** (Ger. **-ig**) = ‘-y’: *ēadig*, *blessed*, *grædig*, *greedy*.

**-iht** (Ger. **-icht**) = ‘-y’: *hrēodihht*, *reedy*, *stæniht*, *stāniht*, *stony*.



**-isc** (Ger. *-isch*) = ‘-ish’: forms adjectives from common, but especially from proper nouns: **hæðenisc**, *heathenish*, **Ēnglisc**, *English*.

**-ol** (Lat. *-ulus*) = ‘disposed to’: **swicol**, *deceitful*.

**-bære** (Ger. *-bar*, Lat. *-ferus*, *-fer*, *-ger*): **cwealmbære**, *deadly*, **lustbære**, *agreeable*.

**-cund** = ‘-ly’: **heofondcund**, *heavenly*.

**-fæst** (Ger. *-fest*) = ‘possessing,’ ‘firm in’: **stedefæst**, *possessing, or firm in, one’s place, steadfast*, **ārfæst**, *merciful, pious*.

**-feald** (Ger. *-falt*) = ‘-fold’: **fēowerfeald**, *fourfold*.

**-full** (Ger. *-voll*) = ‘-ful’: **gelēaffull**, *faithful*, **synfull**, *sinful*.

**-lēas** (Ger. *-los*) = ‘-less’: **ārlēas** (Ger. *ehelos*), *infamous*.

**-lic** (Ger. *-lich*) = ‘-ly,’ ‘-al’: **cynelic**, *royal*, **eorðlic**, *terrestrial*.

**-mōd** (cf. Ger. *-müthig*) = ‘-minded’: **ānmōd** (cf. Ger. *einmüthig*), *unanimous*, **ēaðmōd**, *humble*.

**-sum** (Ger. *-sam*) = ‘-full,’ ‘-some,’ ‘-able’: **lufsum**, *lovable*, **wynsum**, *winsome*.

**-weard** (cf. Ger. *-wärts*) = ‘ward’: **hāmweard**, *homeward, on the way home*, **andweard**, *present*.

**-wende** = ‘-ary’: **hālwende**, *salutary*.

**-weorð**, **-wurð** = ‘-worthy’: **ārweorð**, **ārwurð**, *venerable*.

**-wierðe**, **-wyrðe** (cf. Ger. *-würdig*) = ‘-worthy’: **nyt-wierðe**, *useful*.

**-wis** = ‘-wise’: **gescēadwis**, *intelligent*, **rihtwis**, *righteous*.

**147. Composition.** — Compounds are numerous in Old English. In this respect it resembles German and Greek, while Modern English has allowed this power of forming compounds to fall into disuse, largely through the influence of Latin and French. For this reason it would often be easier to make an idiomatic translation into Old English from Greek than from Latin; in its plastic and pictorial quality a page of Old English poetry suggests Homer or Pindar rather than Virgil or Horace, and among Roman poets the earlier, such as Lucretius.

The relation of the first element of compounds to the second should always be noted. The first limits or defines the second, and for this reason takes the stress; but the precise relation of the two elements is now of one sort, now of another. Sometimes it may be expressed by a preposition, sometimes by the sign of a case, sometimes by an adjective: *gærs-hoppa*, *gærs-stapa*, *grasshopper*, *hopper in or through the grass*; *han-crēd*, *cock's-crowing*; *hēah-engel*, *high-angel*, *arch-angel*; *gim-stān*, *gem-stone*, *jewel*.

Although compounds should be studied with reference to the meaning and relation of their components, they should frequently be translated by a simple Modern English word. Thus *gærshoppa* may sometimes be translated by *locust*; *gimstān* should never be translated *gemstone*; and *hēahfæder* should always be rendered by *patriarch* or *father*.

## SYNTAX.

---

**148. Object of this sketch.**—The object of the present sketch is not to present a complete view of Old English syntax, even in outline, but rather to call attention to such peculiarities as are most likely to cause difficulty. Many constructions common to all the cultivated European languages, especially to the inflected ones, will either be passed over without notice or but briefly touched upon.

### Nouns.

**149. Subject.**—The subject of a finite verb is in the nominative case. For that of an infinitive, see 169.

**150. Predicate nominative.**—A predicate noun (or adjective), denoting the same person or thing as its subject, agrees with it in case. Examples: *ic eom Apollonius*; *ðæt ic gewurde wædla*.

**151. Apposition.**—A noun annexed to another noun, and denoting the same person or thing, agrees with it in case. Examples: *and wēnde ðæt hēo Diana wære, sēo gyden*; *Arcestrates (gen.) dohtor ðæs cyninges*.

Note *hīe sume* = *some of them*.

**152. Vocative.**—The vocative, which is identical in form with the nominative, is used in direct address. It may be preceded by an interjection, the second personal pronoun, or a possessive pronoun; this possessive pronoun, when followed by an adjective, usually takes before the latter the demonstrative pronoun *se*. Examples: *Ū sǣ Neptune; mīn se lēofesta fæder.*

**153. Genitive with nouns.**—The genitive is distinctively an adnominal case; that is, its principal function is to limit the meaning of a noun. Its sign is *of*. It denotes various relations, not all of which can be strictly defined.

*a) Relationship:* *ūre ealra mōdor.*

*b) Source:* *sunnan and mōnan lēoman; ōære hearpan swēg; frēmdra ōēoda ungeðwāernes.*

*c) Subject.* The noun in the genitive stands for the *author* of the action denoted by the noun upon which the genitive is dependent. Example: *ōīnra halgena earnungum.*

*d) Object.* This may be known by the possibility of turning the noun upon which it is dependent into a cognate verb, when the noun in the genitive will become the *object* of that verb; for example, in *Frēan egesan*, *eges* is an obj. gen., because, if we substitute for the noun *egesa*, *fear*, the verb *fear*, the noun *Lord* becomes the object of the verb. Examples: *ōæs dāges liehtinge; lifes tilungum; unsceððigra beswicend; lāswe scēapa and nēata; hyht hāle.*

*e*) Cause (denoted by *for*): **lēan ðissa swæs-  
enda.**

*f*) Characteristic: **meregreotan ælces hīwes;  
trēowum missenlicra cynna; setl his mæg-  
enðrymnesse.** Here, perhaps, belongs: **werhādes  
and wifhādes hē gescēop hīe.**

*g*) Specification of time: **ānes mōnðes fierst.**

*h*) Specification of place: **gārsecges īgland** (Latin influence).

*i*) Unclassified: **ðære nēowolnesse brādnes;  
ðæt mægen lufe; ðære spræce ende.**

**154. Partitive genitive.**—The genitive denotes the whole, with words denoting a part.

*a*) With nouns: **unrīm ceastra; fela gēara;  
lǣthwōn cwicera cynna.**

*b*) With pronouns: **manna ænigne; hiera nān;  
hwilc ēower; gumena gehwæne; hwaethwugu  
swilces; sē manna.** Note the peculiar **ānra  
gehwilc, each one.**

*c*) With numerals: **eahta fōta; fēower hund  
wintra.**

*d*) With superlatives: **bēacna beorhtost.** Similarly, with a cognate noun, to denote eminence: **dryhtna Dryhten.**

**155. Genitive with adjectives.**—The genitive is used to define an adjective with respect to the part or relation in which the quality is conceived. Such

adjectives are frequently akin to verbs which take the genitive (156), and sometimes correspond to Latin adjectives of inclination in *-ax*. They may be roughly classified as follows:—

a) Want: **dællēas mīnes rēnes; īdel and unnyt gōda** (154. b) **gehwilces**.

b) Fulness: **berende** (Lat. *ferax*) **missenlicra fugla**.

c) Desire: **ætes georn**.

d) Retentiveness: **fæsthafol** (Lat. *tenax*) **mīnra gōda**.

e) Knowledge: **wordes wīs**.

156. **Genitive with verbs**.—The genitive is used with many verbs, mostly such as denote mental action, but also with those of cessation and refusal, and some others. Frequently the underlying notion is a *partitive* one; that is, the object is conceived as affected *in part*.

a) Desire: **friðes wilnedon**.

b) Request: **biddende mīnra gōda**.

c) Rejoicing: **pæs se hlanca gefeah**.

d) Experiment: **wæda cunnedan**.

e) Use: **eardes brūcað**.

f) Care: **giemden ðæs dæges**.

g) Supposition or belief: **nōhtes elles wēndon; ðæs geliefan**.

- h) Fear: **ne ondræd ðū ðē æniges ðinges.**
- i) Granting: **āra unnan.**
- j) Refusal: **tīðe forwierndest.**
- k) Cessation: **geswāc his weorces.**
- l) Awaiting: **ðæs wordes bād.**
- m) Approaching: **cēoles nēosan.**
- n) Producing: **gāsta strēonan.**

**157. Adverbial genitive.** — Certain adverbial relations may be expressed by the genitive (cf. 71). Example: **hine gewende ðæs weges.**

1. The demonstrative **ðæt** is frequently used in the genitive in various adverbial senses. Thus of time, **ðæs (ðe)** = *from the time that, after, afterwards*; of manner, = *as far as, as*; of cause, = *for this, because*; etc.

**158. Genitive with prepositions.** — The genitive is occasionally used with certain prepositions, such as **wið, tō, and wana**. Examples: **wið ðæs fæstengeates; tō ðæs; ānes wana siextig (78. 5).**

**159. Genitive with other cases.** — Verbs which take a genitive denoting the thing, may also take a dative or accusative of the person.

a) With dative (including reflexives, 184): **him (164. a) ne ūðe (156. i) God lęngan līfes; nolde gē mē (dat.) wæda tīðian (156. i); gē mē (dat.) ætes forwierndon (156. j); Apollonius**

hiere (164. c) **ſæs ſancode; ne ondræd** (156. h)  
**ſū ſē** (161. 1) **æniges ſinges.**

b) With accusative (including impersonals, 190):  
**ſē** (acc.) **ſhtes āxian; hine fultumes bædon;**  
**ſē twēonie ſære ſpræce; mæreliſendum** (161)  
**miltſa biddan wuldres Āldor** (acc.); **ſegnas**  
**ſearle gelyſte** (190) **gārgewinnes.**

160. **Dative in general.** — The dative denotes the indirect object, usually the person *to* or *for* or *with* reference to whom something is done. When used with verbs (164), the general notion of the verb may often be regarded as implying some sort of *giving* (or its opposite), if this term be employed in its widest sense.

1. The dative is sometimes used for the instrumental (174): **cleopode micelre ſtefne.**

161. **Dative of benefit or interest.** — The sign of this dative is *for*. Examples: **ſcipu ēow eallum ic wyrce.** Perhaps also: **ſīnre eorſan ne rīnſ.**

1. Akin to this is the *reflexive dative* (184): **ſæt hīe him** (*for themselves*) **wæpnu worhten.**

2. Similar, too, is the *dative of possession*, which, without much change in the sense, might be replaced by the genitive: **him fēollon tēaras of ſām ēagum** (so Ger. *ihm fielen Thränen von den Augen*); **him mōn feaht on lāst; wulfum tō willan.**



**162. Dative of deprivation.** — Some verbs of deprivation (cf. 177) take the dative of the object removed, sometimes with an accusative of the person *from whom*. Examples: **hē hine unscrȳdde ƿæm healf-an sci ccelse; ƿingum ongierede and genacodode.**

**163. Dative of resemblance or approach.** — This is self-explanatory.

a) With verbs: **geflit cymð ƿæm behealdendum.**

b) With adjectives (cf. 165): **fugole gelicost.**

**164. Dative with various verbs.** — Such are verbs of (160) —

a) Giving or imparting: **ƿearfum dælan.**

b) Speaking: **hiere āreahte; him gecȳðan.**

c) Thanking: **Gode ƿanciende.**

d) Promising: **behēt mīnum lārēowe.**

e) Serving and benefiting: **hē him ƿēnode; frēme gehwile ƿðrum; him fēng God on fultum; manigum genyhtsumian.**

f) Obeying and following: **gehīersumian mīnum willan; ðe hiere folgode.**

g) Pitying: **gemiltsa mē.**

h) Requiting: **forgieldan æghwīlcum.**

i) Ruling: **ƿēodum racian.** Similarly, **ȳðum stilde.**

j) Receiving: **onfēng ƿære wununge.**

*k*) Pleasing and suiting: **him eallum licode; ðē gedafenað.**

*l*) Seeming: **mē ðyncð.**

*m*) Opposing: **worulde wiðsacan.**

*n*) Betraying or deserting: **swicað ðē.**

*o*) Using (rare): **notað cræfte minum.**

**165. Dative with adjectives.** — The dative is chiefly employed with adjectives signifying *dear, generous, useful, obedient*, etc., and the opposite. Examples: **lidwērigum ēste; Gode ðone lēofan fæder** (*the father dear to God*); **behēfe ic eom cyninge; folcum fracod.**

1. The dative of want or deprivation (cf. 162) is also found here: **Gode orfeorme.**

**166. Dative with prepositions.** — The dative is by far the commonest case with prepositions. Examples would be superfluous.

1. After the preposition **on** (*in*), certain adjectives, like **mid** and **ufanweard**, agree with the following noun, instead of being treated like nouns governing it in the genitive, as are their counterparts in Mod. Eng. Examples: **on midre ðære sǣ** (so Lat. *in medio mari*, but Mod. Eng. *in the midst of the sea*); **on ðæm fæstene ufanweardum.**

**167. Dative absolute.** — A noun and a participle, not involved in the main construction of the sentence,

may stand by themselves in the dative, and constitute an adverbial clause, most frequently of time. This construction is imitated from the Latin ablative absolute. Examples: **onfangenre his blētsunge; ðisum eallum ðus gedōnum.**

**168. Accusative after transitive verbs.** — The direct object of a transitive verb is put in the accusative. Examples: **hē swang ðone top; ealne nōrðdæl genōmon.**

1. A special case of the foregoing is the cognate accusative, in which the object is etymologically akin to the verb: **libbað hiera lif.**

**169. Subject accusative.** — The subject of an infinitive is put in the accusative. Examples: **geseah hē sumne fiscere gān; hē gehierde ðone blissesang ūpāstigan.**

**170. Accusative of extent.** — The accusative may denote extent of time or space. Example: **wæs se storm ealne ðone dæg swiðe micel and strang.**

**171. Accusative after impersonals.** — Impersonals (190) of appetite or passion govern an accusative of the person suffering. Example: **mē hyngrede.**

**172. Accusative after prepositions.** — Some prepositions always govern the accusative, others only under

certain circumstances. Those of the former class are *geond*, *ðð*, *ðurh*, and *ymb(e)*; of the latter, a large number that more frequently take the dative (166).

1. Of the second class, *on* (*in*) is perhaps the commonest representative, taking the *dative* when denoting *rest in*, the *accusative* when denoting *motion towards*; this distinction, however, is not invariably observed. Examples of accusative: *inēode on ðæt bæð*; *in ðæt mynster ēode*.

Exceptions to the rule are: *on ðone seofodan dæg*; *mid ðone bisceop*.

173. **Two accusatives.** — Verbs signifying *to make*, *to name*, *to regard*, and the like, may take a predicate accusative besides the object accusative. Examples: *God hine* (obj. acc.) *geworhte wundorlicne and fægerne*; *God geciegde ðā drȳgnesse* (obj. acc.) *eorðan*; *hwonne gesāwon wē ðē* (obj. acc.) *hungrige?*

174. **Instrumental in general.** — The instrumental, which in form is sometimes (especially in the plural) indistinguishable from the dative (see 160. 1), denotes *manner*, *means*, *instrument*, or *material*. Its sign is *by* or *with*. Examples: *geseah bliðum andwlitan*; *gestaðolade strangum mihtum*; *gefæstnade folmum*; *gefræt Wade foldan scēatas leomum and lēafum*.

This case is more common in poetry than in prose, where its place is often taken by **mid** with the dative; even in poetry, the simple instrumental sometimes alternates with the dative accompanied by **mid**, *e.g.* (*Andreas*, 320) **sārcwide** occurs in the same construction as **mid oferhygdum**. Occasionally the instrumental is employed where Modern English would use an accusative: **mundum brugdon**, *they waved (with) their hands*.

The instrumental being one of the more difficult cases to master, a few of its regular combinations are separately appended:—

a) With verbs of journeying and transporting, where its sign may almost be regarded as *in*: **cēolum līðan**; **fæðmum fērian**; **sīðe gesōhte**. So with **libban**: **drēamum lifdon**.

b) With verbs of speaking, to indicate voice or language (see also 160. 1): **wordum cwæð**; **ondsweorodon gēncwidum**.

c) With past participles, generally preceding the latter (common in poetry): **sweordum gehēawen**; **hilde gesāged**; **dōme gedȳrsod**.

d) With adjectives (generally in poetry), to denote *in what respect*, or sometimes *instrumentality*: **feðerum hrēmig**; **ęcgum gecoste**; **mundum frēorig**; **synnum wunde**. These last two afford the metrical combinations exhibited in 217. 1—among the commonest in Old English.

**175. Instrumental with prepositions.**—*Mid*, which frequently takes the dative, is sometimes found with the instrumental, especially in the Anglian dialect; so occasionally *for*. Examples: *mid ealle*; *mid micle sige*; *mid ƿȳ rēadestan gōdwēbbe*; *for hwȳ*.

**176. Adverbial instrumental.**—The instrumental may denote adverbial relations, especially *time when*. Examples: *sume dæge*; *ƿȳ sefoƿan dæge*; *ǣlce gēare*; *word stunde āhōf*.

1. It may also denote the *number of times*: *siextiēne siƿum*.

2. The instrumental may denote *the way*: *ƿȳ ilcan wege*.

**177. Instrumental of deprivation.**—Some verbs of deprivation may take an object *of which* in the instrumental (cf. 162). Examples: *mā ƿmum be-dæled*; *ǣhtum benǣmde*.

**178. Instrumental of difference.**—The instrumental denotes the measure of difference. Examples: *micle lēngran*; *ƿȳ bealdran*; *ƿon cymlicor*; *strēngre eallum ƿǣm ǣrgedōnum*.

### Adjectives.

**179. Agreement of adjectives.**—Adjectives agree with their nouns in gender, number, and case. This applies also to demonstrative, possessive, and indefinite pro-

nouns, and to participles, when used as adjectives. When used predicatively, however, participles may be uninflected.

**180. Strong and weak adjectives.**—For the distinction in the use of strong and weak adjectives, see 55.

**181. Adjectives as nouns.**—An adjective may be used as a noun (see 55). Examples: *ṡā ymbsittendan; hwā giefṡ ṡāem uncūṡan lifes fultum.*

#### Adverbs.

**182. Use of adverbs.**—Adverbs qualify verbs, adjectives, and other adverbs.

**183. Two negatives.**—Two or more negatives strengthen the negation, instead of making an affirmative. Example: *ṡīn nis nān wiht.*

#### Pronouns.

**184. Reflexive pronouns.**—The reflexive pronoun (82), in the dative (161. 1; cf. 159) or accusative, is used with certain verbs whose counterparts in Mod. Eng. would not necessarily require it.

a) Dative: *worhton him hōcas; bār him eaxe on handa; him land curon; gewāt him; far ṡē; cierde wē ūs.*

b) Accusative: **hē geræste hine; ðæt trēow bræt hit; bewende hine; hine gemengde; ēow fȳsan.**

**185. Relative pronouns.** — For these see 87.

### Verbs.

**186. Forms of the verb.** — Old English verbs are either transitive or intransitive. They have two voices, — active and passive; three moods, — indicative, optative, and imperative — besides the infinitive, gerund, and participles; and five tenses, — present, preterit, perfect, pluperfect, and future. The uses of these forms correspond, in general, to those of the same forms in other languages.

**187. Voices.** — The forms of the active voice are given in 95; those of the passive are formed by adding the past participle to the appropriate tense of **wesan** (**bēon**), *be*, or **weorðan**, *become*.

**188. Tenses.** — Only two independent tenses are distinguished by their stems, — the present and the preterit. The present may also be used for the future; the preterit, for any of the three past tenses. Otherwise the distinctions of tense are indicated by means of auxiliaries, as in Modern English: the future being formed by the infinitive with **sculan**, *shall* (133), and



**willan**, *will* (139); the perfect and pluperfect, by the past participles with the appropriate tenses of **habban**, *have* (121), in the case of transitive verbs, and of **wesan**, *be* (138), in the case of intransitives.

**189. Agreement.**—A finite verb agrees with its subject in number and person. Exceptions are:—

1. When the subject consists of two nouns denoting essentially the same thing, united by a conjunction, the verb in agreement may be in the singular: **sīe sibb and geðwærnes betweoh ūs**.

2. A collective noun may take a verb in the plural: **sēo cnēoris wāgon and lāddon**.

3. A plural verb, with a predicate in the plural, may be introduced by a neuter singular: **ðæt wæron engla gāstas; hit ðonne wæron mīne wæteru**.

NOTE.—The subject is sometimes to be supplied (cf. 190): **hēt ðæt lēoht Dæg**.

**190. Impersonals.**—Impersonal verbs are those whose subject is an implied **hit**, *it*. They are often transitive, taking an object in the dative or accusative (164. *k, l*; 171). Examples: **mē ðyncð; mē hyngrede; swā gesælde iu; hū hyre æt beaduwe gespēow**. Sometimes they take two cases: **pegnas gelyste gārgewinnes** (159. *b*).

**191. Indicative.**—The indicative has the functions common to it in most languages.

**192. Optative in general.** — The optative, sometimes called the subjunctive, is used to express an action or state simply as conceived by the mind. It is employed either in independent sentences or in subordinate clauses. Of these subordinate clauses there are two principal kinds,—substantive or noun clauses, and adverbial clauses. Of these, the noun clauses, generally introduced by *ðæt*, are the more important. Whenever the conjunction *ðæt* can be translated *in order that* or *so that*, it introduces an adverbial clause; otherwise, a noun clause. Other adverbial clauses are those of *place*, *time*, and *manner*. Less frequent are *adjective clauses*, introduced by or implying a *relative pronoun*.

**193. Optative in independent clauses.** — Under this head falls the use of the optative (*a*) to express a command or an emphatic wish; (*b*) in doubtful questions implying a negative answer; and (*c*) in hypothetical sentences.

*a*) Command: *bēo nū lēoht; ādl ðē fornime; gān wē sēcean.*

*b*) Question: *hwæt ðonne mē frēmede gedeorf mīn?*

*c*) Hypothesis: *sīe ðæt ðū sīe.*

**194. Optative in noun clauses.** — The noun clause takes the place either of the subject (or predicate nominative) or of the object of a principal clause.

The object clause is commonest after verbs of knowledge, affirmation, command, and desire, such as *know*, *say*, *order*, *wish*, etc.

a) Subject clause: *licað ðē ðæt Apollonius ðus heonan fare; wēn is ðæt ðū gemēte sumne.*

b) Object clause: *gewite hwæt se geonga mann siē; ne meahte findan hwile hiera forliden wære; ic ðē bebēode ðæt ðū ðæt nānigum mēnn cȳðe; ic wȳsce ðæt ic eft forlidennesses gefare.*

NOTE.—Certainty is rendered by the indicative: *ic oncnāwe ðæt ðū eart wel gelæred.*

195. Optative by attraction.—This is a name given to the optative found in clauses following another optative. Examples: *sprytte (193. a) sēo eorðe trēow, ðæs sād siē on him selfum; wēn is ðæt ðū gemēte (194. a) sumne ðæt ðē gemiltsie; ðæs-ðe ðū geare forwite (196. f) hwām ðū gemiltsie; ðæt sum gestrēon ic mē begiete (196. f), ðanan ic mē āfēde.*

196. Optative in adverbial clauses.—These are clauses of place (*where*), of time (*before, until, when, while*), of manner (*as if*), conditional (*if*), concessive (*though*), final (*in order that*), and consecutive (*so that*). Hypothetical or indefinite character in some measure attaches to the optative in each.

a) Place: **Þæt þū wer gecēose þær þū self wille.**

b) Time: **ær se dæg cume; bið oð-þæt hē cume.**

c) Manner: **swilce hē cuma wære.**

d) Conditional: **gif þū ne finde nænne, wend ðonne hider ongēan; swā hit ðē ne mislicie.**  
But sometimes indicative: **gif þū mē geliefst.**

e) Concessive: **ðeah þū stille sie.**

f) Final: **and gesette hie on ðære heofonan, þæt hie scinen ofer eorðan.** So with **ðas-ðe**: **ðas-ðe þū geare forwite.** Negative: **ðy-læs-ðe ðē twēonic.**

g) Consecutive: **ādl ðē fornime, þæt þū ne bēo hāl.**

**197. Optative in adjective clauses.** — Whenever a sentence introduced by an actual or virtual relative implies an element of doubt, it may take the optative. Examples: **gecēose ænne, hwilcne þū wille** (**hwilcne** is a virtual relative); **swā-hwæt-swā þū wille.**

**198. Imperative.** — The imperative is used in commands, sometimes with the second personal pronoun, sometimes without. Examples: **bēo bliðe mid ūs; wite þū; gē eƿthwērfað tō circean.**

**199. Infinitive.** — The infinitive is construed as a neuter noun, the subject or object of a finite verb.

When the object, it may itself have a subject noun or pronoun in the accusative (169).

a) Subject (or pred. nom., 150): **micel hienð and sceamu hit is nellan.**

b) Object: **nellan wesan; hēt hyre ðīnenne hēafod onwriðan.**

1. An object infinitive is sometimes used for purposes of specification. With verbs of motion this may often be translated by the present participle, occasionally by the infinitive of purpose (= *in order to*). Examples: **cōmon liðan; gewāt him gangan; fēran gāsta strēonan** (purpose).

200. Gerund. — The gerund may usually be translated by the Mod. Eng. infinitive, in a variety of senses. Examples: **cōmon mīnre dohtor tō bid-danne; land swiðe feorr tō gesēceanne; ðā ēstas him beforan lēgde ðe hē him tō bēodanne hāfde.**

### Prepositions.

201. Cases governed. — For the cases governed by prepositions, see 158, 166, 172, 175.

1. The preposition sometimes follows its object, or immediately precedes the verb, and at times is difficult to distinguish from an adverb, or a prefix of the verb. Examples: **ðe (87. c) ðū æfter āxodest; ðe ðū swā wel wið gedēst.**

## Conjunctions.

**202. Correlatives.**—Some of the more common correlatives are the following:—

- |    |   |                                |
|----|---|--------------------------------|
| a) | ge. . . . . ge,   | <i>both . . . . . and.</i>     |
| b) | ŕe. . . . . ŕe,   | <i>whether . . . . . or.</i>   |
| c) | nē. . . . . nē,   | <i>neither. . . . . nor.</i>   |
| d) | $\left\{ \begin{array}{l} \text{ŕā-ŕā. . . . . ŕā} \\ \text{ŕā. . . . . ŕā} \\ \text{ŕonne . . . . . ŕonne} \end{array} \right\}$ | <i>, when. . . . . (then).</i> |
| e) | ŕēah . . . . . ŕēah,  | <i>though . . . . . (yet).</i> |
| f) | swā-swā . . . . . swā,  | <i>so . . . . . as.</i>        |
| g) | swā . . . . . swā,  | <i>the . . . . . the.</i>      |

## PROSODY.



**203. Old English verse stichic.**—Old English verse is rarely strophic, but almost without exception stichic; that is, consists of ungrouped lines, following each other as in Modern English blank verse.

**204. The line and the hemistich.**—The line of poetry consists of two hemistichs, separated by the cæsura. Example:—

**bord and brād swyrd,   brūne helmas.**

The hemistich may be either normal or expanded. A normal hemistich contains two metrical feet. Example:—

**. cēne under cumblum.**

An expanded hemistich contains three metrical feet. Example:—

**swiðmōd sinces āhte.**

**205. The foot.**—A metrical foot is a portion of a line containing one primary stress. The syllable receiving the primary stress may or may not be followed or preceded by one or more lighter or slurred syllables.

Of the lighter syllables following or preceding a primary stress, one may, under certain circumstances, receive a secondary stress (23). A syllable which receives neither primary nor secondary stress is called unstressed.

**206. Stressed and unstressed syllables.**— The primary stress nearly always falls upon a long syllable; this long syllable may, however, be represented by two syllables, of which the first is short, and the second so light as to admit of syncopation. The substitution of two such short syllables for a single long one is called resolution.

A long syllable is one which contains a long vowel or diphthong, or a short vowel followed by two consonants. A short syllable is one which contains a short vowel followed by a single consonant (4). Long and short syllables, when stressed, are represented in metrical schemes by the macron, —, and the breve, ˘, respectively. Stressed syllables are indicated by the acute or grave accent, according as the stress is primary or secondary. Unstressed syllables, whether short or long, are represented by the oblique cross, ×.

The syllable which receives the primary stress is usually the root syllable of a word, while the lighter or slurred syllables comprise the terminations, enclitics, and proclitics; occasionally, however, the second element of a compound word is reckoned as a slurred syllable, though usually it takes a secondary stress.



**207. Classification of feet.** — The terms *iambic*, *trochaic*, etc., are used analogically, with reference to stress, and not, as in Greek and Latin prosody, with primary reference to quantity. This being understood, Old English metrical feet may be classified as follows:—

1. **Monosyllabic:** The monosyllabic foot regularly consists of a long syllable under the primary stress,  $\angle$ . This foot is never found except in conjunction with one of the dactylic type having a secondary stress (1. *h* to 1. *k*, 216).

2. **Disyllabic:** The disyllabic foot may be either trochaic,  $\angle \times$ , or iambic,  $\times \angle$ . In the trochaic foot, the unstressed syllable may be replaced by a long syllable under the secondary stress. The dactyl formed by the resolution of the trochee may be called the light dactyl, to distinguish it from the heavy or normal dactyl, in which the first syllable is long.

3. **Trisyllabic:** The trisyllabic foot is either dactylic,  $\angle \times \times$ , or anapæstic,  $\times \times \angle$ . If dactylic, either the second or third syllable has in some cases secondary stress.

4. **Polysyllabic:** If tetrasyllabic, this foot resembles either a first pæon,  $\angle \times \times \times$ , or a fourth pæon,  $\times \times \times \angle$ . If it contains a greater number of syllables, it is still essentially dactylic or anapæstic in effect,  $\angle \times \times \times \dots$ , or  $\dots \times \times \times \angle$ .

In any of the foregoing feet, resolution may take place, thus apparently increasing the number of typical syllables.

**208. Anacrusis.** — Before hemistichs beginning with a primary stress, one or more unstressed syllables may occur. These unstressed syllables constitute what is known as the anacrusis. It is rare at the beginning of the second hemistich, but more frequent before the first.

**209. Expanded hemistichs.** — These are formed by prefixing a foot of the form  $\angle \times \dots$  (less frequently  $\angle$ , and rarely in the first hemistich  $\times \angle$ ) to a regular hemistich of two stresses. Expanded lines are employed in passages of peculiar elevation and solemnity, or expressive of unwonted agitation. The expanded hemistich has three stresses, instead of the normal two, since the prefixed portion differs from the anacrusis in having a primary stress. As a rule, the first and second stresses of the first hemistich, when expanded, take alliteration, while in the second hemistich the place of the alliterative syllable is unchanged, coinciding normally with the (new) second stress. Example:—

bēaga and beorhtra māſma,    hi ȝæt ȝære beorhtan idese.

**210. Alliteration.** — Alliteration is a poetical ornament which is a distinctive feature of Old English verse. It consists in the employment of the same or similar sounds at the beginning of two or more syllables which receive the primary stress. The second hemistich contains one such alliterative syllable, as a rule that which

has the first primary stress; the first hemistich has regularly two, though frequently only one. The alliterative sound must be the same throughout, if consonantal; if vocalic, it is usually different in the three syllables. Examples are: —

- a)        *grame gūðfrecaŋ,    gāras seŋdon.*
- b)        *on ðæt dægred sylf,    dynedan scildas.*
- c)        *earn ætes georn,    ūrigfeðera.*

In expanded lines, the additional foot frequently takes alliteration, thus removing it from one of its normal positions.

**211. Alliteration in relation to stress.** — The accentual principles observed by Old English poets in their management of alliteration virtually reduce themselves to one: that the most important syllables of the most important words should receive primary stress. It must be borne in mind, however, that the stress is sometimes rhetorical, that is, depends not so much upon the intrinsic weight of the word as upon that which belongs to it in virtue of its relation to other words in the same sentence. For example, a preposition might be expected to have less intrinsic weight than a following noun, yet instances occur where the preposition alliterates.

One general rule is that if a noun and a verb are found in the same hemistich, it is the noun that alliterates.

**212. Difference between the two hemistichs.**—The first hemistich frequently differs from the second, not only in the number of its alliterative syllables, but also in that of the unstressed syllables admitted between two primary stresses, or in the form of anacrusis.

**213. Rime.**—Rime and various forms of assonance are occasionally employed by Old English poets, sometimes for the purpose of uniting more closely the two halves of the same line, less frequently to associate the second half of a line with the first or second half of the following line, rarely in formulas or compounds within the same hemistich.

**214. Masculine and feminine rime.**—Masculine or monosyllabic rime is perfect, when the riming vowels are identical, and are followed by the same consonants or consonant combinations. Example (from *Bēowulf*):—

ēode yrremōd : him of ēagum stōd.

Feminine or polysyllabic (usually disyllabic) rime is perfect when the first riming syllables are perfect masculine rimes and the following syllables are identical. Example:—

scildburh scæron,    scēotend wæron.

There are also various sorts of imperfect rime.

**215. Kennings.**—A characteristic ornament of Old English, as well as of early Teutonic poetry in general,

are the kennings. This term, which is of Norse origin, designates those synonyms or periphrastic phrases which are employed to diversify the expression of a thought, or to avoid the repetition of the same word, usually a noun. Many of these are striking metaphors, but by no means all; some, though metaphorical in their origin, were undoubtedly so familiar to the poet and audience that their peculiar significance was overlooked, and they were regarded as stereotyped and convenient synonyms. Examples of kennings for God are: **ārfæst cyning**, **mihtig dryhten**, **metod**, **frēa ælmihtig**.

#### 216. Ordinary sequences of long and short syllables.<sup>1</sup>—

Before proceeding to examine the metrical constitution of the hemistich, it is desirable to consider the ordinary sequences of long and short syllables in Old English, and particularly in Old English poetry.

1. Long syllables followed by short or slurred syllables. A long stressed syllable may be followed:—

- a) by a derivative or inflectional syllable: **scūras** ∠×
- b) by a monosyllabic proclitic: **eft tō** ∠×
- c) by a monosyllabic prefix: **mōd ā(réted)** ∠×
- d) by a derivative or inflectional syllable + a monosyllabic prefix or proclitic: **cēnra tō** ∠××
- e) by a disyllabic proclitic or prefix: **fýnd ofer(wunnen)** ∠××

---

<sup>1</sup> This paragraph is designed only for reference.

*f*) by a monosyllabic proclitic + a monosyllabic prefix: **forð on ge(rihte)**  $\angle \times \times$

*g*) by two monosyllabic words: **him ðā se**  $\angle \times \times$

*h*) by two syllables, derivative or inflectional: **mōd-igre**  $\angle \searrow \times$

*i*) by the second element of a compound word, with or without a derivative syllable interposed: —

(*α*) **scīrmæled**  $\angle \searrow \times$

(*β*) **hildelēoð**  $\angle \times \searrow$

*j*) by a disyllabic word, with the stress upon its second syllable: **nēar ætstōp** (*Bēow.*)  $\angle \times \searrow$

*k*) by a derivative or inflectional syllable + a monosyllabic word: **ēaðe mæg**  $\angle \times \searrow$

2. Long syllables preceded by short or slurred syllables. A long stressed syllable may be preceded: —

*a*) by a monosyllabic prefix: **gefēoll**  $\times \angle$

*b*) by a monosyllabic proclitic: **ðurh mīn(e)**  $\times \angle$

*c*) by a derivative or inflectional syllable: **(frym)ða God**  $\times \angle$

*d*) by a derivative or inflectional ending + a monosyllabic prefix or proclitic: **(hlanc)a gefeah**  $\times \times \angle$

*e*) by a disyllabic ending: **(lār)ena gōd** (*Bēow.*)  $\times \times \angle$

*f*) by a disyllabic proclitic: **syððan frymð(e)**  $\times \times \angle$

*g*) by two monosyllabic words: **ða ðe hwīl(e)**  $\times \times \angle$

3. Long syllables followed by long or stressed syllables. In addition to the cases instanced under 1. *h* and *i*, which belong under the head of secondary stress,

stressed syllables proper are here to be considered. A long syllable may be followed: —

- a) by a monosyllabic word: **brād swyrd**     ∠∠(∠∞)
- b) when a monosyllable, by the first syllable of a disyllabic word: **dōm āg(on)**     ∠∠(∠∞)
- c) when a monosyllable, by the first syllable of a trisyllabic word: **sang hild(elēoſ)**     ∠∠(∠∞)
- d) when the second syllable of a disyllabic word, by the first syllable of a disyllabic word: **(ge)gān hæfd(on)**     ∠∠(∠∞)
- e) when the first syllable of a polysyllabic word (often a compound), by the second syllable of the same word: **nīðheard, burhlēod(um)**     ∠∠(∠∞)

4. Short stressed syllables followed by short or slurred syllables. A short, stressed syllable may be followed: —

- a) by a single unstressed syllable, forming with it two metrical syllables: **cyning**     ∘ ×
- b) by an unstressed syllable, forming with it the metrical equivalent of a single long syllable, and capable of being substituted for the latter in every position: **æðe(le)**     ∘ × (= ∠)

Compounds are metrically regarded, for the most part, as composed of two independent words, but their length, taken in connection with the invariability of their typical forms, restricts the employment of certain compounds to particular metrical schemes. Thus, compounds like **hildenædran** are adapted to hemistichs of the trochaic

type,  $\angle \times | \angle \times$ ; those like *burhlēodum* to the type  $\angle | \angle \times \times$ .

**217. Constitution of the hemistich.** — There are five normal types of the hemistich, which may be called respectively (cf. 207) the 1) trochaic (dactylic), 2) the iambic (anapæstic), 3) the iambic-trochaic, 4) the monosyllabic-bacchic (or -cretic), and the 5) bacchic-monosyllabic. Types 4 and 5 occasionally become trochaic-bacchic and bacchic-trochaic respectively.

( Every hemistich ends either in a stressed syllable, or in a stressed syllable followed by a single short syllable. /x

Occasionally a greater number of unstressed syllables than three occur together, but without destroying the character of the verse as belonging to one of the foregoing types.

**218. Constitution of the various types.** — 1. The first or trochaic (dactylic) type is formed by the union of two feet like those found in 1. *a* to 1. *g* above. Thus: —

<i>biddan wylle</i>	$\angle \times   \angle \times$
<i>cwlcera cynna</i>	$\angle \times \times   \angle \times$
<i>ealde ge geonge</i>	$\angle \times \times   \angle \times$

With anacrusis (208): —

<i>oððe sundoryfes</i>	$\times \times   \angle \times   \angle \times$
------------------------	---

Occasionally, by the introduction of two consecutive long syllables, as in 3. *e*, there occur hemistichs of these forms: —



scildburh scæron	∠ ∽   ∠ x
helmas and hupseax	∠ x x   ∠ ∽

A short stressed syllable is rare:—

ārfæst cyning	∠ x   ∽ x
---------------	-----------

2. The second or iambic (anapæstic) type is formed by the union of two feet like those found in 2. *a* to 2. *g* above. Thus:—

se hȳhsta dæl	x ∠   x ∠
beraſ līnde forſ	x x ∠   x ∠
nū ic gumena gehwæne	x x ∽ x   x x ∽ x

With extra unstressed syllables in the *first* foot (207. 4):—

þæt hē in þæt būrgeteld	x x x x ∠   x ∠
-------------------------	-----------------

3. The third or iambic-trochaic type is formed by the union of two feet like those found in 1. *a* to 1. *g* and 2. *a* to 2. *g* respectively. Thus:—

and cōmpwige	x ∠   ∠ x
and gē dōm āgon	x x ∠   ∠ x
on ōām sigewōnge	x x ∽ x   ∠ x

Rarely a short stressed syllable:—

of hornbogan	x ∠   ∽ x
æt ōām æscplegan	x x ∠   ∽ x

With extra unstressed syllables in the *first* foot:—

þe hie ofer cuman miltan	x x x x ∽ x   ∠ x
--------------------------	-------------------

It will be observed that where two long syllables meet in the middle of the hemistich there is such a sequence as in 3. *a* to 3. *e*.

4. The fourth or monosyllabic-bacchic type is formed by the union of a monosyllabic foot with such as are found in 1. *h* and 1. *i* (*a*). Thus: —

<b>mægð mōdigre</b>	∠   ∠ ∽ ×
<b>hæleð higerðfe</b>	∪ ×   ∪ × ∽ ×

Similarly, the monosyllabic-cretic takes groups like 1. *i* (*β*), 1. *j*, and 1. *k* for the second foot: —

<b>sang hildelēoð</b>	∠   ∠ × ∽
-----------------------	-----------

An example of the trochaic-bacchic type (found only in first hemistichs) is: —

<b>stōpon styrumōde</b>	∠ ×   ∠ ∽ ×
-------------------------	-------------

Where two long syllables belonging to different feet come together in the pure type, we have various cases under 3, the one above being under *c*.

5. The fifth or bacchic-monosyllabic type is formed by the union of such feet as are found in 1. *h* and 1. *i* (*a*) with a monosyllabic foot. Thus: —

<b>scīrmæled swyrd</b>	∠ ∽ ×   ∠
<b>sigerðfe hæleð</b>	∪ × ∽ ×   ∪ ×

**219. Frequency of the various types.** — The relative frequency of the various types is indicated by their order in the last paragraph, though Types 2 and 3 are not far from equal. Thus, in the poem of *Judith*, the percentages are, in round numbers, as follows, not counting expanded lines, which mostly belong to Type 1 (209): —

	FIRST HEMISTICH.	SECOND HEMISTICH.
TYPE 1 . . . . .	47	47
TYPE 2 . . . . .	14	26
TYPE 3 . . . . .	19	19
TYPE 4 . . . . .	15	5
TYPE 5 . . . . .	5	3

220. A specimen of scansion.— The following passage (*Judith*, 164–175), accompanied by the scheme of its scansion, will serve to illustrate the metrical principles contained in the foregoing paragraphs:—

ſrēatum and ſrymmum þrungon and urnon  
ongēan ſā þēodnes mægð þusendmælum,  
ealde ge geonge; æghwylcum wearð  
men on ſære medobyrig mōð ārēted,  
syððan hie ongēaton þæt wæs lūðith cumen  
eft tō ēðle, and ſā ofostlice  
hie mid ēaſmēdum in forlēton.  
þā sēo glēawe hēt, golde gefrætewod,  
hyre ſinenne þancolmōde  
þæs herewæðan hēafod onwriðan,  
and hyt tō bēhðe blōdig ætýwan  
þām burhlēodum, hū hyre æt beaduwe gespēow.

1.	∠ x x   ∠ x		∠ x x   ∠ x	1.
2.	x x x ∠   x ∠		∠ x   ∠ x	1.
1.	∠ x x   ∠ x		∠ x   ∠	5.
1.	∠ x x x   ∠ x x		∠ x   ∠ x	1.
1.	∠ x x x   ∠ x		x x ∠   x x	2.
1.	∠ x   ∠ x		x x x   ∠ x	3.
3.	x x ∠   ∠ x		∠ x   ∠ x	1.
2.	x x ∠   x ∠		∠ x x   x x	1.
3.	x x ∠   ∠ x		∠ x   ∠ x	1.
3.	x x   ∠ x		∠ x x   ∠ x	1.
1.	∠ x x   ∠ x		∠ x x   ∠ x	1.
3.	x ∠   ∠ x		x x x x x   x ∠	2.

READER.



# I.

## THE CREATION OF THE WORLD.

(Ælfric's Translation of Genesis, I.-II. 3.)

[In the earlier pages, references will be made to the forms of words as they occur in the Vocabulary, whenever there might be difficulty in discovering the latter. Other references are self-explanatory.

The student should by all means be familiar, before beginning this first selection, with the declension of the third personal pronoun (81), the demonstrative *se* (84), the first seven ordinals (78), the conjugation of *wesan* (138) and *weorðan* (104), the prepositions *æfter*, *būfan*, *fram*, *ofer*, *on*, *tō*, and *under*, the particle *ðe* (87. d), and the distinction between the two *ðā*'s (84. 1) and the two *ðæt*'s.]

On anginne gescēop<sup>1</sup> God<sup>2</sup> heofonan<sup>3</sup> and eorðan. Sēo<sup>4</sup> eorðe sōðlice<sup>5</sup> wæs<sup>6</sup> idel and æmtig; and ðiestru<sup>7</sup> wæron<sup>8</sup> ofer<sup>8</sup> ðære<sup>4</sup> nēowolnesse<sup>9</sup> brādnesse<sup>10</sup>; and Godes gāst wæs<sup>6</sup> gefēred<sup>11</sup> ofer wæteru.<sup>12</sup> God cwæð<sup>13</sup> ðā, "Geweorðe<sup>14</sup> lēoht"; and lēoht wearð<sup>15</sup> geworht.<sup>16</sup> God geseah<sup>17</sup> ðā ðæt hit<sup>18</sup> gōd

<sup>1</sup> See gescleppan, and 18.

<sup>2</sup> The order is probably determined by the Latin: *creavit Deus*.

<sup>3</sup> 53. 3.

<sup>4</sup> See *se*.

<sup>5</sup> Lat. *autem*.

<sup>6</sup> See *wesan*.

<sup>7</sup> Plural, like Lat. *tenebræ*.

<sup>8</sup> Governs *brādnesse*.

<sup>9</sup> Genitive, dependent on *brādnesse* (153. i).

<sup>10</sup> See 166.

<sup>11</sup> *wæs gefēred* = Lat. *ferēbatur*. See *gefērian*.

<sup>12</sup> See *wæter*, and 47. 1, 6.

<sup>13</sup> See *cwēðan*.

<sup>14</sup> See *geweorðan*, and 193. a.

<sup>15</sup> See *weorðan*.

<sup>16</sup> *Wearð geworht* = *facta est*.

See *gewyrcean*.

<sup>17</sup> See *gesēon*.

<sup>18</sup> See *hē*.

wæs<sup>1</sup>; and hē gedælde<sup>2</sup> ðæt<sup>3</sup> leoht fram ðæm<sup>3</sup> ðiestrum.<sup>4</sup> And hēt<sup>5</sup> ðæt<sup>3</sup> leoht Dæg, and ðā<sup>3</sup> ðiestru<sup>4</sup> Niht. Ðā wæs<sup>1</sup> geworden<sup>6</sup> æfen and morgen ān dæg.<sup>7</sup>

God cwæð<sup>8</sup> ðā eft,<sup>9</sup> "Geweorðe<sup>10</sup> nū fæstnes tōmiddles  
5 ðæm<sup>3</sup> wæterum,<sup>11</sup> and tōtwæme<sup>12</sup> ðā<sup>3</sup> wæteru<sup>11</sup> fram ðæm  
wæterum." And God geworhte ðā fæstnesse, and tōtwæmde  
ðā wæteru ðe<sup>13</sup> wæron under ðære fæstnesse fram ðæm ðe<sup>13</sup>  
wæron bufan ðære fæstnesse; hit wæs ðā swā gedōn.<sup>14</sup> And  
God hēt ðā fæstnesse Heofonan.<sup>15</sup> And wæs ðā geworden  
10 æfen and morgen oðer<sup>16</sup> dæg.

God ðā sōðlice<sup>17</sup> cwæð, "Bēon<sup>18</sup> gegaderode<sup>19</sup> ðā wæteru  
ðe<sup>13</sup> sind<sup>1</sup> under ðære heofonan, and ætēowie<sup>20</sup> drygnes<sup>21</sup>;  
hit wæs ðā swā gedōn. And God geciegeð<sup>22</sup> ðā drygnesse  
Eorðan<sup>23</sup>; and ðæra<sup>3</sup> wætera gegaderunga<sup>24</sup> hē hēt Sæs<sup>25</sup>;  
15 God geseah ðā ðæt hit gōd<sup>26</sup> wæs. And cwæð,<sup>27</sup> "Sprytte<sup>28</sup>  
sēo eorðe grōwende<sup>29</sup> gærs,<sup>30</sup> and sæd wyrcente,<sup>31</sup> and æppel-

<sup>1</sup> See *wesan*. <sup>2</sup> See *gedælan*.

<sup>19</sup> See *gegaderian*, and 62.

<sup>3</sup> See *se*. <sup>4</sup> See p. 123, note 7.

<sup>20</sup> See *ætēowian*.

<sup>5</sup> See *hātan*, and 189, note.

<sup>21</sup> Lat. *arida*, Gr. *ξηρά*.

<sup>6</sup> *Wæs geworden* = *factum*

<sup>22</sup> See *geciegan*.

*est*. See *geweorðan*.

<sup>23</sup> See 173.

<sup>7</sup> Lat. *dies unus*.

<sup>24</sup> Acc. plur.

<sup>8</sup> See *cweðan*.

<sup>25</sup> Acc. plur.; see *sæ*.

<sup>9</sup> Lat. *quoque*.

<sup>26</sup> See 4.

<sup>10</sup> See *geweorðan*, and 193. *a*.

<sup>27</sup> Cf. Mod. Eng. *quoth*.

<sup>11</sup> See *wæter*, and 47. 1, 6.

<sup>28</sup> See *spryttan*, and 193. *a*.

<sup>12</sup> See *tōtwæman*.

Lat. *germinet*.

<sup>13</sup> See 87. *d*.

<sup>29</sup> See *grōwan*, and 61.

<sup>14</sup> Past part. of *gedōn*.

<sup>30</sup> See 31.

<sup>15</sup> See 173.

<sup>31</sup> See *wyrcean*, and 61. *Grō-*

<sup>16</sup> Lat. *secundus*.

*wende gærs and sæd wyrcente*

<sup>17</sup> Lat. *vero*.

*= herbam virentem et facientem*

<sup>18</sup> See 193. *a*.

*semen*.

bære<sup>1</sup> trēow, wæstm<sup>2</sup> wyrcente æfter his cynne,<sup>3</sup> ðæs sǣd sīe<sup>4</sup> on him<sup>5</sup> selfum<sup>6</sup> ofer eorðan<sup>7</sup>; hit wæs ðā swā gedōn. And sēo eorðe forðātēah<sup>7</sup> grōwende wurt and sǣd berende<sup>8</sup> be hiere<sup>9</sup> cynne, and trēow wæstm wyrcente, and gehwile<sup>10</sup> sǣd<sup>11</sup> hæbbende æfter his hīwe<sup>12</sup>; God geseah ðā ðæt hit 5 gōd wæs. And wæs geworden æfen and mērgen<sup>13</sup> se ðrida<sup>14</sup> dæg.

God cwæð ðā sōðlice,<sup>15</sup> "Bēon nū lēoht on<sup>16</sup> ðære heofonan<sup>17</sup> fæstnesse, and tōdǣlen<sup>18</sup> dæg and niht, and bēon tō<sup>16</sup> tǣcnum,<sup>19</sup> and tō tīdum,<sup>20</sup> and tō dagum,<sup>21</sup> and tō gēarum.<sup>22</sup> And 10 hīe scēnen<sup>23</sup> on ðære heofonan fæstnesse, and āliehten ðā eorðan<sup>7</sup>"; hit wæs ðā swā geworden. And God geworhte twā<sup>24</sup> miclu<sup>25</sup> lēoht; ðæt mǣre<sup>26</sup> lēoht tō ðæs dāges liehtinge,<sup>27</sup> and ðæt lāsse lēoht tō ðære niht<sup>28</sup> liehtinge; and steorran hē geworhte. And gesette<sup>29</sup> hīe on ðære heofonan, 15

<sup>1</sup> Lat. *pomiferum*, Gr. *καρπυρον*. See 146.

<sup>2</sup> Acc. sing., after *wyrcente*.

<sup>3</sup> See *cynn*.

<sup>4</sup> See 195.

<sup>5</sup> Dat. sing.

<sup>6</sup> See *self*.

<sup>7</sup> Lat. *protulit*.

<sup>8</sup> Agrees with *wurt*. See *beran*.

<sup>9</sup> Why *hiere*, instead of *his*?

<sup>10</sup> Nom. sing.

<sup>11</sup> Acc. sing.

<sup>12</sup> Lat. *speciem*. See *hīw*.

<sup>13</sup> Note the different form, — *mērgen* instead of *morgen*.

<sup>14</sup> See 78.

<sup>15</sup> Lat. *autem*.

<sup>16</sup> See 166.

<sup>17</sup> Gen. sing.

<sup>18</sup> See *tōdǣlan*.

<sup>19</sup> See *tācen*, and 24.

<sup>20</sup> See *tīd*, and 24.

<sup>21</sup> See *dæg*, and 24.

<sup>22</sup> See *gēar*, and 24.

<sup>23</sup> See 193. *a*. Write the opt. pret. plur. of this verb.

<sup>24</sup> See *twēgen*.

<sup>25</sup> See *micel*.

<sup>26</sup> See 66.

<sup>27</sup> What is the relation of the stem-vowel to that of *lēoht*?

<sup>28</sup> For *niht*, instead of *nieht*, see 19. See 153. *d*.

<sup>29</sup> See *gesettan*, and 189, note.



ðæt hīe scinen<sup>1</sup> ofer eorðan, and giemden ðæs dæges<sup>2</sup> and ðære niht, and tōdælden lēoht and ðiestru; God geseah ðā ðæt hit gōd wæs. And wæs geworden æfen and mærgen se fēorða<sup>3</sup> dæg.

5 God cwæð ēac swilce,<sup>4</sup> “Tēon nū ðā wæteru forð<sup>5</sup> swim-  
mendu cynn cucu<sup>6</sup> on life,<sup>7</sup> and flēogendu<sup>8</sup> cynn ofer eorðan  
under ðære heofonan fæstnesse.” And God gescēop ðā<sup>9</sup> ðā  
miclan hwalas,<sup>10</sup> and eall libbendu fiscecynn and styriend-  
licu,<sup>11</sup> ðe<sup>12</sup> ðā<sup>13</sup> wæteru tugon<sup>14</sup> forð<sup>15</sup> on hiera hīwum, and  
10 eall flēogendu cynn æfter hiera cynne; God geseah ðā ðæt  
hit gōd wæs. And blētsode<sup>16</sup> hīe, ðus cweðende,<sup>17</sup> “Weaxað,<sup>18</sup>  
and bēoð gemanigfelde,<sup>19</sup> and gefyllað<sup>20</sup> ðære sǣ wæteru, and  
ðā fuglas bēon<sup>21</sup> gemanigfelde ofer eorðan.” And ðā wæs  
geworden æfen and mærgen se fifta dæg.

15 God cwæð ēac swilce, “Læde<sup>22</sup> sēo eorðe forð<sup>23</sup> cucu nīe-  
tenu<sup>24</sup> on hiera cynne, and crēopendu<sup>25</sup> cynn and dēor æfter  
hiera hīwum”; hit wæs ðā swā geworden. And God geworhte  
ðære eorðan dēor æfter hiera hīwum, and ðā nīetenu and eall  
crēopendu cynn on hiera cynne; God geseah ðā ðæt hit gōd

<sup>1</sup> Opt. pret. = Lat. *lucere*.  
What would be the opt. pres.?

<sup>2</sup> See 156. f.

<sup>3</sup> See 78.

<sup>4</sup> *Ēac swilce* = *etiam*.

<sup>5</sup> *Producant* = *tēon . . . forð*.

<sup>6</sup> See *cucu*.

<sup>7</sup> See *lif*.

<sup>8</sup> See *flēogan*, and 61.

<sup>9</sup> Adverb; see 84. 1.

<sup>10</sup> See *hwæl*.

<sup>11</sup> Lat. *motabilem*.

<sup>12</sup> Acc.

<sup>13</sup> Nom. plur.

<sup>14</sup> See *tēon*.

<sup>15</sup> *Tugon forð* = *produzerunt*.

<sup>16</sup> See *blētsian*, and 33.

<sup>17</sup> See *cweðan*.

<sup>18</sup> See *weaxan*, and 24.

<sup>19</sup> Past part. in nom. plur.

<sup>20</sup> See *gefillan*.

<sup>21</sup> See 193. a.

<sup>22</sup> See *lædan*.

<sup>23</sup> *Læde . . . forð* = *producat*.

<sup>24</sup> See *nīeten*.

<sup>25</sup> See *crēopan*.

wæs. And cwæð, “Uton<sup>1</sup> wyrcean mann tō andlīcnesse and tō ūrre<sup>2</sup> gelīcnesse, and hē sīe<sup>3</sup> ofer ðā fiscas,<sup>4</sup> and ofer ðā fuglas, and ofer ðā dēor, and ofer ealle gesceafta,<sup>5</sup> and ofer eall ðā crēopendan ðe styriað<sup>6</sup> ofer eorðan.” God gescēop ðā mann tō his andlīcnesse, tō Godes andlīcnesse hē gescēop 5 hine; werhādes<sup>7</sup> and wifhādes hē gescēop hīe.

And God hīe blētsode, and cwæð, “Weaxað, and bēoð gemanigfīelde, and gefyllað ðā eorðan and gewieldað<sup>8</sup> hīe, and habbað<sup>9</sup> on ēowrum<sup>10</sup> gewearde ðære sǣ fiscas, and ðære lyfte fuglas, and eall nīetenu ðe styriað ofer eorðan.” God 10 cwæð ðā, “Efne ic forgeaf<sup>11</sup> ēow<sup>12</sup> eall gærs and wyrta sǣd<sup>13</sup> berenda ofer eorðan, and eall trēowu, ðā-ðe<sup>13a</sup> habbað sǣd on him selfum hīera āgnes cynnes, ðæt hīe bēon ēow<sup>14</sup> tō mēte; and eallum nīetenum and eallum fugolcynne and eallum ðām ðe styriað on eorðan, on ðām-ðe<sup>15</sup> is lib- 15 bende<sup>16</sup> lif,<sup>17</sup> ðæt hīe hābben him tō<sup>18</sup> gereordianne”; hit wæs ðā swā gedōn. And God geseah eall ðā ðing<sup>19</sup> ðe hē geworhte, and hīe wǣron swīðe gōd. Wæs<sup>20</sup> ðā geworden æfen and mērgen se siexta dæg.

<sup>1</sup> = *Let us*.

<sup>2</sup> See 83. *Ūrre* properly belongs to both nouns; Lat. *ad imaginem et similitudinem nostram*.

<sup>3</sup> See *wesan*.

<sup>4</sup> See *fisc*.

<sup>5</sup> See *gesceaft*.

<sup>6</sup> See *styrian*.

<sup>7</sup> See 153. *f*.

<sup>8</sup> What is the relation of the stem diphthong to that of *geweald*?

<sup>9</sup> See *habban*.

<sup>10</sup> See 83.

<sup>11</sup> See *forgeafan*.

<sup>12</sup> See 85, and 164. *a*.

<sup>13</sup> See 24. <sup>13a</sup> See 87. *b*.

<sup>14</sup> See 161. 2. Auth. Vers.: ‘to you it shall be for meat.’

<sup>15</sup> = *whom*.

<sup>16</sup> See *libban*.

<sup>17</sup> *Libbende lif* = *anima viva*.

<sup>18</sup> See *gereordian*, and 200.

<sup>19</sup> Acc. plur. Why like the singular?

<sup>20</sup> See 189. 1.

Eornostlice<sup>1</sup> ðā wæron fullfremede<sup>2</sup> heofonas and eorðe and eall hiera frætung.<sup>3</sup> And God ðā gefylde<sup>4</sup> on ðone sefoðan dæg<sup>5</sup> his weorc<sup>6</sup> ðe hē geworhte, and hē geræste<sup>7</sup> hine<sup>8</sup> on ðone sefoðan dæg fram eallum ðæm weorce ðe hē  
 5 gefremede. And God geblētsode ðone sefoðan dæg and hine gehālgode,<sup>9</sup> for-ðon-ðe hē on ðone dæg geswāc<sup>10</sup> his weorces<sup>11</sup> ðe hē gescēop<sup>12</sup> tō wyrceanne.<sup>13</sup>

<sup>1</sup> Lat. *igitur*.

<sup>2</sup> See **fullfremman**. Lat. *perfecti*.

<sup>3</sup> Lat. *ornatus*, Gr. *κόσμος*; *array*, or *splendid array*, would perhaps express the original sense.

<sup>4</sup> Lat. *complevit*.

<sup>5</sup> Acc. where we should expect dat.; Lat. *die septimo*. See 172. 1.

<sup>6</sup> Sing., as the Latin shows.

<sup>7</sup> See **geræstan**. Why but one **t** in the preterit?

<sup>8</sup> See 184. *b*.

<sup>9</sup> See **gehālgian**. From **hālig**;

for loss of **i** see 23. The root is **hāl**; after umlaut of the stem vowel, what would this syllable become, and in what words is it found?

<sup>10</sup> See **geswican**.

<sup>11</sup> **His weorces** = *ab omni opere suo*. See 156. *k*.

<sup>12</sup> **gescēop tō wyrceanne** = *creavit ut faceret*; Marg. of Auth. Vers., 'created to make.' See 200.

<sup>13</sup> **Wyrc-** not umlaut of **weorc-**. The relation here is an ablaut one (22): **werc** and **wurc** (**worc**); cf. Gr. *ἔργον* and *ὑργαρον*.

## II.

### TRADES AND OCCUPATIONS.

(From Ælfric's Colloquy, probably prepared, like his Grammar, for the instruction of English youths in Latin. There are two MSS. — one in the British Museum, the other at Oxford. The Oxford MS. has the rubric: *Hanc sententiam Latini sermonis olim Alfricus abbas composuit, qui meus fuit magister, sed tamen ego, Ælfric Bata, multas postea huic addidi appendices.* This is virtually Ælfric Bata's sole title to fame. The Old English, like the Latin, is probably of the late tenth century.)

#### *The Merchant and his Merchandise.*

*Teacher.* Hwæt sægst<sup>1</sup> ðū, mangere<sup>2</sup>?

*Merchant.* Ic sæge ðæt behēfe<sup>3</sup> ic eom ge<sup>4</sup> cyninge<sup>5</sup> and ealdormannum,<sup>6</sup> and weligum, and eallum folce.

<sup>1</sup> See 123.

<sup>2</sup> Lat. *mercator*. Other Old English terms for *merchant* are *cīepa* and *cīepmann*. From a collateral form of the latter, *cēapmann*, without umlaut, is derived Mod. Eng. *chapman*. How is *chap* related to *cheap*? See the *New English Dictionary* (*New Eng. Dict.*) under these words.

<sup>3</sup> Lat. *utilis*. Cf. the Mod. Eng. noun *behoof*.

<sup>4</sup> *ge . . . and* = Lat. *et . . . et*.

<sup>5</sup> Carlyle (*Sartor Resartus*, Bk. 3, Chap. 7) has the following:

“*König* (King), anciently *Könning*, means Ken-ning (Cunning), or which is the same thing, Can-ning. Ever must the Sovereign of Mankind be fitly entitled King.” On the other hand Gummere (*Germanic Origins*, p. 270): “At the head of the family we found, of course, the father; and at the head of the state we naturally look for the king. The word ‘king’ means the child or son of the tribe, its representative or even creation; man of race, man of rank. Gradually the king ceases to be re-

<sup>6</sup> Lat. *ducibus*.

*Teacher.* And hū?

*Merchant.* Ic āstige mīn scip mid hlæstum<sup>1</sup> mīnum, and rōwe<sup>2</sup> ofer sǣlice<sup>3</sup> dǣlas,<sup>4</sup> and cīepe<sup>5</sup> mīn ðing, and bycege ðing<sup>6</sup> dēorwierðu,<sup>6</sup> ðā on ðisum lande ne bēoð ācennede, and  
 5 ic hit tōgelæde<sup>7</sup> ēow hider mid miclum plihte<sup>8</sup> ofer sǣ, and hwilum forlidennesses ic ðolie mid lyre ealra ðinga mīnra, unēaðe<sup>9</sup> cwic<sup>9</sup> ætberstende.<sup>9</sup>

*Teacher.* Hwile ðing gelædst ðū ūs?

*Merchant.* Pællas<sup>10</sup> and sīdan,<sup>11</sup> dēorwierðe gimmas and  
 10 gold, seldeūð<sup>12</sup> rēaf<sup>13</sup> and wrytgemang,<sup>14</sup> wīn and ġle, elpes<sup>15</sup> bān<sup>15</sup> and mæsling,<sup>16</sup> ær<sup>17</sup> and tin, swefel and glæs, and ðyl-  
 lices<sup>18</sup> fela.

garded as a creation of his race; his ancestry is pushed back to the gods, and his right is quite above all sanctions of popular choice or approval." Which of these views is confirmed by etymology?

<sup>1</sup> Lat. *mercibus*.

<sup>2</sup> Lat. *navigo*.

<sup>3</sup> Lat. *marinas*.

<sup>4</sup> Lat. *partes*.

<sup>5</sup> Lat. *vendo*.

<sup>6</sup> Lat. *res pretiosas*.

<sup>7</sup> Lat. *adduco*.

<sup>8</sup> Lat. *periculo*. Mod. Eng. form of *pliht*?

<sup>9</sup> Lat. *vix vivus evadens*. Note the love for alliteration, even in the Latin.

<sup>10</sup> Lat. *purpurum*. Cf. Spenser (*F. Q.* 2. 9. 37): "In a long purple pall."

<sup>11</sup> Lat. *sericum*. From this Latin word (indicating what country?) comes OE. *seol(o)c*. What Mod. Eng. word from the latter (or the equivalent Old Norse (ON.) *silki*)? Cf. Skeat's *Principles of English Etymology* (I.), p. 440 (Skeat, *Prin.*). Other words in which Eng. *l* = Lat. *r* (through OE.) are *plum* = Lat. *prunus*; *purple* = Lat. *purpura*; *turtle* = Lat. *turtur*.

<sup>12</sup> Lat. *varias*, but this looks like a mistake. *Varius* usually = *mis(sen)lic* or *manigfeald*.

<sup>13</sup> Lat. *vestes*.

<sup>14</sup> Lat. *pigmenta*. Translate, *spice*.

<sup>15</sup> Lat. *ebur*.

<sup>16</sup> Lat. *aurichalcum*.

<sup>17</sup> Lat. *aes*.

<sup>18</sup> See 154. a.

*Teacher.* Wilt<sup>1</sup> ðū sellan ðing ðin hēr eall<sup>2</sup> swā<sup>2</sup> ðū hīe gebohtest ðær?

*Merchant.* Ic nelle. Hwæt ðonne mē frēmede<sup>3</sup> gedeorf<sup>4</sup> mīn? Ac ic wille hīe cīpan hēr luflicor<sup>5</sup> ðonne ic gebycge ðær, ðæt<sup>6</sup> sum gestrēon<sup>7</sup> mē<sup>8</sup> ic begiete,<sup>9</sup> ðanan ic mē āfēde,<sup>10</sup> 5 and mīn wif, and mīnne sunu.

### *The Choice of Occupations.*

*Teacher.* Hwæt sægst ðū, wīsa? Hwīlc cræft<sup>11</sup> ðē is<sup>12</sup> geðūht<sup>13</sup> betweox ðās furðra<sup>14</sup> wesan?

*Counsellor.* Ic secge ðē, mē is<sup>15</sup> geðūht<sup>15</sup> Godes ðēowdōm<sup>16</sup> between ðās cræftas ealdorscipe<sup>17</sup> healdan, swā-swā hit is<sup>12</sup> 10 geræd on godspelle, “Fyrrest sēceað rice Godes, and riht-wisnesse<sup>18</sup> his, and ðās ðing eall bēoð tōgeiecte<sup>19</sup> ēow.”

*Teacher.* And hwīlc ðē is<sup>12</sup> geðūht betweox worulderæftas<sup>20</sup> healdan ealdordōm? <sup>17</sup>

*Counsellor.* Eorðtilð,<sup>21</sup> for-ðām se ierðling<sup>22</sup> ūs ealle fēt.<sup>23</sup> 15

<sup>1</sup> See 139.

<sup>2</sup> = *just as*.

<sup>3</sup> See 193. *b*.

<sup>4</sup> *Lat. labor*.

<sup>5</sup> *Lat. carius*. Possibly mis-written for *lēoflicor*. A literal translation, not regarding the sense; *dēorra* or *dīerra*, from *dēore* or *diere*, *dear*, would be more normal.

<sup>6</sup> See 94. 1.

<sup>7</sup> *Lat. lucrum*. Acc. sing.

<sup>8</sup> See 161. 1.

<sup>9</sup> *Lat. adquiram*. See 196. *f*.

<sup>10</sup> See 195.

<sup>11</sup> *Lat. ars*.

<sup>12</sup> Conjectural; not in the MSS.

<sup>13</sup> See *ſyncean*.

<sup>14</sup> *Lat. prior*. Nom. sing.

<sup>15</sup> *Lat. videtur*.

<sup>16</sup> See 143 and 149.

<sup>17</sup> *Lat. primatum*.

<sup>18</sup> See 144.

<sup>19</sup> *Lat. adjicientur*. See *tōge-īecan*, and 62.

<sup>20</sup> *Lat. artes seculares*. MS. *cræftas woruld*.

<sup>21</sup> *Lat. agricultura*. See 147.

<sup>22</sup> *Lat. arator*.

<sup>23</sup> See *fēdan*.

*Se smið sægð :*

Hwanan ðæm ierðlinge sulhscear<sup>1</sup> oððe culter,<sup>2</sup> ðe nā gāde<sup>3</sup> hæfð būtan of cræfte mīnum ? Hwanan fiscere<sup>4</sup> angel, oððe scēowyrhtan æl, oððe sēamere nēdl ? Nis hit of mīnum  
5 geweorce ?

*Se geðeahkend<sup>5</sup> andswarað :*

Sōð, witodlice, sægst ðū<sup>6</sup>; ac eallum ūs lēofre is wīcian<sup>7</sup> mid ðæm ierðlinge ðonne mid ðē, for-ðām se ierðling selest<sup>8</sup> ūs hlāf<sup>9</sup> and drenc. Ðū, hwæt selest ðū<sup>6</sup> ūs on smiððan  
10 ðīnre būtan īserne<sup>9</sup> fȳrspearcan,<sup>9</sup> and swēginga<sup>10</sup> bēatendra<sup>11</sup> slēcgea<sup>12</sup> and blāwendra bēlga ?

*Se trēowwyrhta<sup>13</sup> sægð :*

Hwile ēower<sup>14</sup> ne notað<sup>15</sup> cræfte<sup>16</sup> mīnum — ðonne hūs,<sup>17</sup> and mislicu fatu, and scipu ēow<sup>18</sup> eallum ic wyrce<sup>19</sup> ?

15 *Se smið<sup>20</sup> andwyrht :*

Ēalā trēowwyrhta, for<sup>21</sup> hwȳ<sup>21</sup> swā spricst ðū, ðonne<sup>22</sup>

<sup>1</sup> MS. *sylanscear*.

<sup>2</sup> Lat. *culter*.

<sup>3</sup> See 24.

<sup>4</sup> See 161.

<sup>5</sup> Lat. *consiliarius*.

<sup>6</sup> Not in MS.

<sup>7</sup> Lat. *hospitari*; see 199. a.

<sup>8</sup> Lat. *panem*. Brēad, which is found in Old English, scarcely has any other sense than that of 1) fragment, 2) broken bread. Later it acquires its modern meaning. See *New Eng. Dict.*, s.v. *bread*.

<sup>9</sup> Lat. *ferreas scintillas*.

<sup>10</sup> Lat. *sonitus*.

<sup>11</sup> Lat. *tudentium*.

<sup>12</sup> Lat. *malleorum*.

<sup>13</sup> Lat. *lignarius*. See 147.

<sup>14</sup> See 154. b.

<sup>15</sup> Lat. *utitur*.

<sup>16</sup> See 164. o.

<sup>17</sup> Lat. *domos*.

<sup>18</sup> See 161.

<sup>19</sup> Lat. *fabrico*.

<sup>20</sup> Lat. *ferrarius*. MS. *gol-smið* (sic).

<sup>21</sup> Lat. *cur*; see 175.

<sup>22</sup> Lat. *cum*. Other temporal conjunctions used to denote cause are *nū* and *ſā*. Has Mod. Eng. any similar idiom ?

ne furðum<sup>1</sup> ān ðýrel bûtan cræfte mīnum ðū ne<sup>2</sup> meah<sup>3</sup>  
dōn<sup>4</sup>?

*Se geðeahtend sægð:*

Ēalā, gefēran<sup>5</sup> and gōde wyrhtan! Uton tōweorpan  
hwætlicor<sup>6</sup> ðās geflitu,<sup>7</sup> and sīe<sup>8</sup> sibb and geðwāernes<sup>9</sup> be-  
tweoh ūs, and frēmme<sup>10</sup> ānra<sup>11</sup> gehwile<sup>11</sup> oðrum<sup>12</sup> on cræfte  
his, and geðwārien<sup>13</sup> simle mid ðām ierðlinge, ðær<sup>14</sup> wē  
bigleofan<sup>15</sup> ūs, and fōdor horsum ūrum habbað. And ðis  
geðeaht ic sælle eallum wyrhtum, ðæt ānra<sup>16</sup> gehwile cræft  
his geornlice begange,<sup>17</sup> for-ðām sē, ðe cræft<sup>18</sup> his forlæt, hē<sup>19</sup>  
bið forlāten fram ðām cræfte. Swā-hwæðer<sup>20</sup> ðū sīe—swā<sup>21</sup>  
mæssepreost,<sup>22</sup> swā munuc,<sup>23</sup> swā ceorl,<sup>24</sup> swā cempa<sup>25</sup>—begā<sup>26</sup>  
ðē selfne on ðisum, and bēo ðæt ðū eart; for-ðām micel hienð<sup>27</sup>  
and sceamu hit is mēnn nellan<sup>28</sup> wesan ðæt hē is and ðæt hē  
wesan sceal.<sup>29</sup>

15

<sup>1</sup> Lat. *saltem*.

<sup>2</sup> See 183.

<sup>3</sup> Lat. *vales*.

<sup>4</sup> Lat. *facere*.

<sup>5</sup> Lat. *socii*; see 152.

<sup>6</sup> Lat. *citius*; used almost in  
the sense of the positive; see 76.

<sup>7</sup> Lat. *contentiones*.

<sup>8</sup> See 189. 1.

<sup>9</sup> Lat. *concordia*.

<sup>10</sup> Lat. *prosit*.

<sup>11</sup> Lat. *unusquisque*. MS. *urum*  
*gehwylcum*.

<sup>12</sup> See 160.

<sup>13</sup> Lat. *conveniamus*.

<sup>14</sup> Lat. *ubi*.

<sup>15</sup> Lat. *victim*.

<sup>16</sup> See 154. *b*.

<sup>17</sup> See 194. *b*.

<sup>18</sup> Acc. sing.

<sup>19</sup> Lat. *ipse*.

<sup>20</sup> Lat. *sive*.

<sup>21</sup> Swā . . . swā = Lat. *sive*  
. . . *seu*.

<sup>22</sup> Lat. *sacerdos*.

<sup>23</sup> Lat. *monachus*, from which  
the OE. word is derived. For  
the *u* cf. OE. *munt* = Lat.  
*montem*.

<sup>24</sup> Lat. *laicus*.

<sup>25</sup> Lat. *miles*.

<sup>26</sup> MS. *bega oþþe behwyrf*.  
Lat. *exerce*.

<sup>27</sup> Lat. *damnum*.

<sup>28</sup> MS. *nelle*. See 199. *a*.

<sup>29</sup> Lat. *debet*.



### III.

#### THE DAY OF JUDGMENT.

(From Ælfric's Homilies, vol. 2, pp. 106-108; being a paraphrase of Matt. 25:31-46.)

Witodlice<sup>1</sup> Mannes Bearn cymð<sup>2</sup> on his mægenðrymme, and ealle englas<sup>3</sup> samod mid him tō ðæm miclan<sup>4</sup> dōme.<sup>5</sup> Donne sitt<sup>6</sup> hē on ðæm setle his mægenðrymnesse,<sup>7</sup> and beoð gegaderode ætforan him ealle ðeoda,<sup>8</sup> and hē tōscæt<sup>9</sup> hīe on twā, swā-swā scēaphierde<sup>10</sup> tōscæt scēap<sup>11</sup> fram gātum.<sup>12</sup> Donne gelōgað hē ðā scēap on his swiðran<sup>13</sup> hand, and ðā gæt<sup>14</sup> on his winstran. Donne cwið<sup>15</sup> se Cyning Crīst tō ðæm ðe on his swiðran hand standað, "Cumað gē blētsode<sup>16</sup> mīnes Fæder,<sup>17</sup> and geāgniað ðæt

<sup>1</sup> Lat. *autem*.

<sup>2</sup> See *cuman*.

<sup>3</sup> See *engel*. What is the history of this word before it entered Old English?

<sup>4</sup> See 55.

<sup>5</sup> In what modern compound does this meaning of *dōm* persist?

<sup>6</sup> See *sittan*.

<sup>7</sup> See 153. *f*.

<sup>8</sup> Nom. plur.

<sup>9</sup> See *tōseeādan*. Account for the vowel *ē*.

<sup>10</sup> In compound words, the vowel of the first syllable is apt

to be shortened in Mod. Eng., the more general principle being that shortening is apt to occur before an accumulation of consonants. Besides *scēaphierde*, *shepherd*, note *e.g. wisdōm, wisdom*.

<sup>11</sup> Plural; account for the form.

<sup>12</sup> See 24.

<sup>13</sup> See *swið*.

<sup>14</sup> See 52.

<sup>15</sup> See *cweðan*. What is the ind. pret. 3d sing.?

<sup>16</sup> Past part. in nom. plur.

<sup>17</sup> See 43. 8.

rice<sup>1</sup> ðe ðow<sup>2</sup> geƷearcod wæs fram frymðe middangeardes. Mē<sup>3</sup> hyngrede,<sup>4</sup> and gē mē gereordedon; mē<sup>3</sup> ðyrste, and gē mē<sup>5</sup> scencton; ic wæs cuma,<sup>6</sup> and gē mē underfēngon<sup>7</sup> on ðowrum giesthūsum; ic wæs nacod, and gē mē scrȳddon<sup>8</sup>; ic wæs geuntrumod, and gē mē genēosedon; ic wæs on 5 cwearterne, and gē cōmon tō mē and mē gefrēfredon.<sup>9</sup>” Ðonne andswariað ðā rihtwisan<sup>10</sup> Criste<sup>11</sup> and cweðað, “Dryhten, hwonne gesāwe<sup>12</sup> wē ðē hungrigne, and wē ðē gereordedon? oððe ðurstigne, and wē ðē scencton? oððe 10 hwonne wære ðū cuma,<sup>13</sup> and wē ðē underfēngon? oððe 10 hwonne gesāwe<sup>13a</sup> wē ðē untrumne oððe on cwearterne, and wē ðē genēosedon?” Ðonne andwyrte se Cyning ðæm rihtwīsum ðisum wordum,<sup>14</sup> “Sōð<sup>15</sup> ic ðow secge, swā<sup>16</sup> lange swā<sup>17</sup> gē dydon ānum, ðisum læstan,<sup>18</sup> on mīnum

<sup>1</sup> Still found as the last syllable of *bishopric*.

<sup>2</sup> See 81.

<sup>3</sup> See 190.

<sup>4</sup> What is the relation of the stem-vowel to that of *hungrig*? See 90.

<sup>5</sup> Dat.

<sup>6</sup> Lat. *hospes*.

<sup>7</sup> See *underfōn*.

<sup>8</sup> What peculiar senses has the verb *shroud* in Spenser, Shakespeare, or Milton? What form would *scrȳdan* most naturally assume in Mod. Eng. (24)? How can the Mod. Eng. form of the verb *shroud* be accounted for?

<sup>9</sup> What is the relation of the

stem-vowel to that of *frōfor*? See 90.

<sup>10</sup> Nom. plur. See 181.

<sup>11</sup> Dat.

<sup>12</sup> See *gesēon*.

<sup>13</sup> See 150. <sup>13a</sup> See 95, note.

<sup>14</sup> See 174. b.

<sup>15</sup> Lat. *amen*, Eng. *verily*.

<sup>16</sup> = *so*.

<sup>17</sup> = *as*. Notice this early use of *so long as* (= Lat. *quamdū*) in the sense of *inasmuch as*.

<sup>18</sup> The WS. translation of the Gospel has *ānum of ðisum mīnum læstum gebrōðrum*, which is much more literal. In Ælfric's version we must understand *læstan* to be in apposition with *ānum*. See 66.

naman, gē hit dydon mē selfum.<sup>1</sup>” Ðonne cwið hē eft  
 tō ðām synfullum, ðe on his winstran healfe standað,  
 “Gewitað fram mē, gē <sup>willan</sup> awiergdan, intō ðām ēcean fyre,  
 ðe is gegearcōd ðām deofle<sup>2</sup> and his awiergdum gāstum.  
 5 Mē hyngrede, and gē mē ætes<sup>3</sup> forwierndon; mē ðyrste,  
 and gē mē drincan ne sealdon; ic wæs cuma, and gē mē  
 underfōn noldon; ic wæs nacod, nolde<sup>4</sup> gē mē wæda<sup>5</sup>  
 tīðian<sup>6</sup>; ic wæs untrum and on cwearterne, nolde<sup>4</sup> gē  
 mē genēosian.” Ðonne andswariað<sup>7</sup> ðā unrihtwisan mǎn-  
 10 fullan,<sup>8</sup> “Lā lēof, hwonne gesāwe<sup>4</sup> wē ðe hungrigne,<sup>9</sup> oððe  
 ðurstigne, oððe cuman, oððe nacodne, oððe geuntrumodne,  
 oððe on cwearterne, and wē ðe noldon ðēnian<sup>6</sup>”? Ðonne  
 andwyrte se Cyning him, and cwið, “Sōð ic ēow secege,  
 swā lange swā gē forwierndon ānum of ðisum lýtum,  
 15 and noldon<sup>10</sup> him on mīnum naman tīðian, swā lange<sup>11</sup>  
 gē mē selfum his<sup>3</sup> forwierndon.” Ðonne farað ðā uncyst-  
 gan<sup>12</sup> and ðā unrihtwisan intō ēcre cwicsūsle, mid deofle  
 and his awiergdum englum; and ðā rihtwisan gecierrað  
 fram ðām dōme intō ðām ēcean life.

<sup>1</sup> Not = *myself*; *self* agrees with *mē*. The Latin has no original here for *self*; Ælfric adds it to strengthen the expression.

<sup>2</sup> See 161.

<sup>3</sup> See 159.

<sup>4</sup> See 95, note.

<sup>5</sup> See 159. What is the Mod. Eng. form of this word?

<sup>6</sup> See 28; 164. *e*.

<sup>7</sup> How is the *and-* of this word related to the *anti-* of Eng. *antiphon*?

<sup>8</sup> See 4.

<sup>9</sup> See 173.

<sup>10</sup> See 139.

<sup>11</sup> Correlative with the *swā lange swā* of the preceding clause.

<sup>12</sup> See 55; 57. 3; 181.

#### IV.

### BEDE'S DESCRIPTION OF BRITAIN.

(Ecc. Hist., Bk. I., Chap. I.)

[Ælfric testifies to a translation of Bede's History having been made by Alfred, and so does William of Malmesbury; besides, the MS. of the Cambridge University Library twice has this couplet, —

Historicus quondam fecit me Beda latinum,  
Ælfred rex Saxo transtulit ille pius.

On the other hand, it has such undoubted Anglian peculiarities that it has been suggested (by Miller, its latest editor) that "the version may have been executed by Mercian scholars under orders from the king," and that it was possibly made at Lichfield.

The distinction between English idiom and imitation of the Latin should be remarked, wherever possible. Moberly's edition of the Ecclesiastical History, which contains scholarly and interesting notes, may profitably be compared.]

Breoton<sup>1</sup> is gārsecges<sup>2</sup> ġland, ðæt wæs iu gēara Albion hāten. . . . Hit is welig—ðis ġland—on wæstmum and on trēowum missenlicra cynna,<sup>3</sup> and hit is gescrepe on lāswe scēapa<sup>4</sup> and nēata<sup>5</sup>; and on sumum stōwum wingeardas

Britannia oceani insula, cui quondam Albion nomen fuit. . . . Opima frugibus atque arboribus insula, et alendis apta pecoribus ac jumentis; vineas etiam quibusdam in locis germinans: sed et avium ferax terra marique gene-

<sup>1</sup> Moberly says: "This description of Britain is pieced from the accounts of Plinius, Solinus, Orosius, Dio Cassius, and Gildas."

<sup>2</sup> See 153. *h*.

<sup>3</sup> See 153. *f*.

<sup>4</sup> See 153. *d*.

<sup>5</sup> What Mod. Eng. word represents this? What OE. noun-stem contains the umlaut of this one?

grōwað. Swilce ðac ðeos eorðe is berende missenlicra fugla<sup>1</sup> and sǣwihta. . . . And hēr bēoð oft fangene<sup>1a</sup> sēolas, and hranas, and mēreswīn; and hēr bēoð oft numene<sup>2</sup> missenlicra<sup>3</sup> cynna weolocscielle<sup>4</sup> and muscule,  
 5 and on ðām bēoð oft gemette<sup>5</sup> ðā bēstan<sup>6</sup> meregreotan<sup>7</sup> ælces hīwes. And hēr bēoð swīðe genyhtsume weolocas, of ðām bið geworht se weolocrēada tēlg, ðone ne mæg sunne blācan<sup>8</sup> nē ne regn<sup>9</sup> wierdan; ac, swā hē bið ieldra,<sup>10</sup> swā hē fægerra bið. Hit hæfð<sup>11</sup> ðac — ðis land  
 10 — sealtsēaðas; and hit hæfð hāt wæter, and hāt baðu,<sup>12</sup> ælcere ielde<sup>13</sup> and hāde, ðurh tōdæleda stōwa,<sup>14</sup> gescrepe.

ris diversi. . . . Capiuntur autem sæpissime et vituli marini, et delphines, necnon et ballenæ: exceptis variorum generibus conchyliorum; in quibus sunt et musculæ, quibus inclusam sæpe margaritam, omnis quidem coloris optimam inveniunt. . . . Sunt et cochleæ satis superque abundantes, quibus tinctura coccinei coloris conficitur, cujus rubor pulcherrimus nullo unquam solis ardore, nulla valet pluviarum injuria pallescere; sed quo vetustior est, eo solet esse venustior. Habet fontes salinarum, habet et fontes calidos, et ex eis fluvios balnearum calidarum, omni ætati et sexui, per distincta loca, juxta suum cui-

<sup>1</sup> This genitive after a present participle is exceptional; cf. the Latin for an explanation (155).

<sup>1a</sup> See *fōn*.

<sup>2</sup> See *nīman*.

<sup>3</sup> See p. 130, n. 12. <sup>4</sup> Nom. plur.

<sup>5</sup> From what noun is the stem of *mētan* derived? See 14.

<sup>6</sup> See 66.

<sup>7</sup> This word is adapted from the Latin, but simulates a compound of *mære*, *sea*, and *grēot*, *earth*, *gravel*.

<sup>8</sup> From what adjective is *blācan* derived (17)?

<sup>9</sup> To what might *regn* contract (28)?

<sup>10</sup> See 65.

<sup>11</sup> See 121.

<sup>12</sup> See *bæf*.

<sup>13</sup> Governed by *gescrepe*. See 165.

<sup>14</sup> What does *-stow* mean in a proper name like *Chepstow*?

Swilce hit is *ēac* berende<sup>1</sup> on *węga* *ōrum* — *āres* and *isernes*, *lēades* and *seolfres*. *Hēr* bið *ēac* gemētt *gagates*; *sē stān* bið *blæc* *gimm*; *gif* *man*<sup>2</sup> *hine* on *fȳr* *dēð*,<sup>3</sup> *ðonne* *fleoð* *ðær* *næddran*<sup>4</sup> *onweg*.<sup>5</sup> *Wæs* *ðis* *īgland*<sup>6</sup> *ēac* *ge*-*weorðod* *mid* *ðām* *æðelestum* *ceastrum*<sup>7</sup> — *ānes* *wana* *ðrit*-*igum*<sup>8</sup> — *ðā-ðe*<sup>9</sup> *wæron* *mid* *weallum*,<sup>10</sup> and *torrum*,<sup>10</sup> and *geatum*, and *ðām* *trumestum* *locum* *getimbrede*, *būtan* *ōðrum* *læssan*<sup>11</sup> *unrīme* *ceastra*.

And for-ðām-ðe *ðis* *īgland* under *ðām* *selfum* *norðdæle* *middangeardes* *nīehst* *līð*,<sup>12</sup> and *leohte* *niht* on *sumera* 10

que modum accomodos. . . . Quæ etiam venis metallorum, æris, ferri, et plumbi et argenti fæcunda, gignit et lapidem gagatem plurimum optimumque: est autem nigro-gemmeus et ardens igni admotus, incensus serpentes fugat. . . . Erat et civitatibus quondam viginti et octo nobilissimis insignita, præter castella innumera, quæ et ipsa muris, turribus, portis, ac seris erant instructa firmissimis.

Et quia prope sub ipso septentrionali vertice mundi jacet, lucidas æstate noctes habet; ita ut medio sæpe tempore

<sup>1</sup> Cf. the construction of this word with that above, p. 138, l. 1.

<sup>2</sup> See 89. e.

<sup>3</sup> See 140.

<sup>4</sup> How did *næddre* become *adder*? Cf. OE. *nafoḡār*, Mod. Eng. *auger*. See Skeat, *Prin.*, p. 216.

<sup>5</sup> There is a parallel form, *āweg*, already in OE. The *ā-* is a contraction of *on*. Mention other Mod. Eng. words in which the *a-* represents *on*.

<sup>6</sup> How does the Mod. Eng. *island* acquire its *s*? See Skeat, *Prin.*, p. 380.

<sup>7</sup> From Lat. *castra*. Cf. the *-caster*, *-chester*, of Lancaster, Winchester, etc. Some of the more important of these cities were York, Colchester, Winchester, Canterbury, and Chester (see Moberly, p. 7).

<sup>8</sup> Cf. 78. 5; 158. The number does not correspond to the Latin.

<sup>9</sup> Does this relative have the same antecedent as in the Latin?

<sup>10</sup> *Weall* is from Lat. *vallum*; *torr*, from Lat. *turris*.

<sup>11</sup> See 24.

<sup>12</sup> See *licgan*, and 28.

hæfð — swā ðæt oft on midre niht geflit cymð<sup>1</sup> ðæm behealdendum, hwæðer hit sīe ðe<sup>2</sup> æfenglōmung, ðe on morgen dagung — is on ðæm sweotol, ðæt ðis īgland<sup>3</sup> hæfð micle<sup>4</sup> lēngran dagas on sumera,<sup>5</sup> and swā ēac niht<sup>6</sup> 5 on wintra,<sup>5</sup> ðonne ðā sūðdælas middangeardes.<sup>7</sup>

noctis in quæstionem veniat intuentibus, utrum crepusculum adhuc permaneant vespertinum, an jam advenerit matutinum, utpote nocturno sole non longe sub terris ad orientem boreales per plagas redeunte: unde etiam plurimæ longitudinis habet dies æstate, sicut et noctes contra in bruma.

<sup>1</sup> See *cuman*.

<sup>2</sup> Lat. *utrum* . . . *an* = *ſe* . . . *ſe* (202. b).

<sup>3</sup> *īg*- represents *īe*-, the umlaut of *ēa*, *water*. *Ēa* goes back to the same Indo-European root as Lat. *aqua*.

<sup>4</sup> See 178.

<sup>5</sup> See 43. 5.

<sup>6</sup> *Niht* belongs under 52. It has already experienced umlaut in the nominative, and hence does not change in the acc. plur.

<sup>7</sup> This last clause is supplied by the translator.

# V.

## ÆTHELWALD CALMS THE SEA.<sup>1</sup>

(Bede, Eccl. Hist., Bk. V., Chap. I.)

Ic cōm mid twæm<sup>2</sup> ðōrum brōðrum tō Farne,<sup>3</sup> ðæm  
 īglande. Wolde ic spreca mid ðone<sup>4</sup> ārwierðan fæder  
 Æðelwald. Mid-ðy ic ðā wæs mid his gesprece wel  
 gerētt,<sup>5</sup> and mē blētsunge bæd, and wē hām<sup>6</sup> hwurfon,<sup>7</sup>  
 ðā wē ðā wæron on midre<sup>8</sup> ðære sǣ, ðā<sup>9</sup> wæs samninga 5  
 heofones smylnes tōsliten, ðære-ðe<sup>10</sup> wē ær lidon<sup>11</sup> ūt;  
 and swā micel winter<sup>12</sup> ūs onhrēas,<sup>13</sup> and swā rēðe storm  
 cōm, ðæt wē nē mid segle nē mid rōwnesse āwiht  
 framgān<sup>14</sup> meahton, nē wē ūs nōhtes<sup>15</sup> elles wēndon nefne

<sup>1</sup> This story was related by  
 Abbot Guthfrith to Bede. Æthel-  
 wald succeeded Cuthbert as the  
 hermit of Farne, dwelling there  
 from 687 to 699, when he died.

<sup>2</sup> See 79.

<sup>3</sup> Two miles from Bamborough.  
 One of the islands of the group  
 was the scene of Grace Darling's  
 heroism in 1858. That inhabited  
 by Æthelwald was the largest.

<sup>4</sup> The acc. with **mid** is excep-  
 tional (172. 1). <sup>5</sup> See 113.

<sup>6</sup> Acc. sing. as adv.; Lat.  
*domum*.

<sup>7</sup> Lat. *rediremus*.

<sup>8</sup> See 166. 1.

<sup>9</sup> To **ūt** = *interrupta est sere-  
 nitas qua vehabamur*.

<sup>10</sup> Translate *in* (or *with*) *which*.  
 The Latin shows that the prepo-  
 sition is to be understood.

<sup>11</sup> See 115an, and 37.

<sup>12</sup> Lat. *hiems*, but no doubt in  
 the sense of *tempest*.

<sup>13</sup> See **onhrēosan**. What is  
 the ind. pret. plur.?

<sup>14</sup> Lat. *proficere*.

<sup>15</sup> See 156. g.



dēaðes<sup>1</sup> selves. Mid-ðy̆ wē ðā swiðe lange wið ðām winde  
 and wið ðām sǣ hōlunga<sup>2</sup> campedon and wunnon,<sup>3</sup> ðā æt  
 nīehstan lōcedon wē on bæcling, hwæðer wēn<sup>4</sup> wære<sup>4</sup> ðæt  
 wē ænige<sup>5</sup> ðinga<sup>5</sup> furðum ðæt Iglanð gesēcean<sup>6</sup> meahton,  
 5 ðæt wē ær ūt of gangende<sup>7</sup> wæron.<sup>7</sup> Cierde<sup>8</sup> wē ūs ðider  
 wē cieron, gemetton<sup>9</sup> wē ūs æghwanan gelice<sup>10</sup> storme<sup>10</sup>  
 foresette and foretýnde, and nǣnigne hyht<sup>11</sup> hǣle<sup>12</sup> in ūs  
 tō<sup>13</sup> lāfe<sup>13</sup> standan.<sup>13</sup> Ðā wæs æfter langum fæce ðæt wē  
 ūre gesihð feorr<sup>14</sup> ūpāhōfon, ðā gesāwon wē in Farne,  
 10 ðām Iglanðe, Gode<sup>15</sup> ðone lēofan fæder Æðelwald of his  
 dīegelnnessum<sup>16</sup> ūtgangende,<sup>17</sup> ðæt<sup>18</sup> hē<sup>18</sup> wolde<sup>18</sup> ūrne sīðfæt  
 scēawian, and gesēon hwæt ūs gelumpe,<sup>19</sup> for-ðon hē ge-  
 hīerde ðæt gebrec ðāra storma and ðæs weallendes sǣs.<sup>20</sup>  
 Mid-ðy̆ hē ðā ūs ēac scēawode, and geseah in gewinne  
 15 and in ormōdnesse<sup>21</sup> gesette bēon,<sup>22</sup> ðā bīegde hē his

<sup>1</sup> See 156. *g.*

<sup>2</sup> Lat. *frustra*.

<sup>3</sup> See *winnan*.

<sup>4</sup> Lat. *forte*.

<sup>5</sup> Lat. *aliquo conamine*. For  
 ænige see 174; for ðinga see  
 154. *b.*

<sup>6</sup> Lat. *repetere*.

<sup>7</sup> Lat. *egressi eramus*. The  
 pres. part. with the verb is some-  
 times used in OE. to denote the  
 simple past, as here, and not the  
 progressive.

<sup>8</sup> See 95, note.

<sup>9</sup> To *foretýnde* = Lat. *inve-  
 nimus nos undiqueversum pari  
 tempestate præclusos*.

<sup>10</sup> See 174.

<sup>11</sup> Acc. sing., the subj. of  
*standan*.

<sup>12</sup> See 153. *d.*

<sup>13</sup> Lat. *restare*.

<sup>14</sup> Translate, *from a distance*.

<sup>15</sup> Governed by *lēofan*; =  
*amantissimum Deo*. See 165.

<sup>16</sup> Lat. *latibulis*.

<sup>17</sup> Translates the Latin past  
 part., *egressum*.

<sup>18</sup> Translate, *that he might, in  
 order to, to*. The Latin has the  
 infinitive. <sup>19</sup> See 194. *b.*

<sup>20</sup> Lat. *fragore procellarum ac  
 ferventis oceani*.

<sup>21</sup> Lat. *desperatione*.

<sup>22</sup> Supply *ūs* as subject acc.  
 (169).

cnēowu tō Fæder ūres Dryhtnes Hælandes Crīstes, and  
 wæs<sup>1</sup> gebiddende<sup>1</sup> for ūre hāle and for ūrum life. And  
 mid-ðȳ hē ðā ðæt gebed gefylde,<sup>2</sup> hē ðā samod ætgædere  
 ge ðone āðundnan<sup>3</sup> sǣ gesmylte ge ðone storm gestilde,  
 tō<sup>4</sup> ðon<sup>4</sup> ðætte<sup>4</sup> ðurh<sup>5</sup> eall<sup>5</sup> sēo rēðnes ðæs stormes wæs<sup>1</sup> 5  
 blinnende,<sup>1</sup> and gesyndge<sup>6</sup> windas ðurh ðone smyltestan  
 sǣ ūs æt lande gebrōhton. Mid-ðȳ wē ðā ūp cōmon tō  
 lande, and ūre scip ēac<sup>7</sup> swilce<sup>7</sup> fram ðām ȳðum ūp  
 ābæron, ðā sōna se ilca storm eft hwearf and cōm,<sup>8</sup> se-ðe  
 for<sup>9</sup> ūrum<sup>9</sup> intingan<sup>9</sup> medmicel fæc<sup>10</sup> gestilde, and ealne 10  
 ðone<sup>11</sup> dæg<sup>10</sup> swiðe micel and strang wæs, ðætte<sup>12</sup> mēnn  
 sweotollice ongietan meahton ðætte se medmicla fierst  
 ðære stilnesse, ðe ðær becōm, tō<sup>13</sup> bēnum<sup>13</sup> ðæs Godes<sup>14</sup>  
 weres<sup>15</sup> for intingan ūre hāle<sup>16</sup> heofonlice<sup>17</sup> forgiefen<sup>18</sup> wæs.

<sup>1</sup> See above, p. 142, n. 7.

<sup>2</sup> Lat. *compleret*.

<sup>3</sup> Lat. *tumida*.

<sup>4</sup> Lat. *adeo ut*, nearly = *so that*.

<sup>5</sup> Lat. *per omnia*, = *entirely*.

<sup>6</sup> Lat. *secundi*. What letter (sound) has been lost from the OE. form?

<sup>7</sup> Lat. *quoque*.

<sup>8</sup> Supply *eft*. Latin has only one verb, *rediit*.

<sup>9</sup> Lat. *nostri gratia*.

<sup>10</sup> See 170.

<sup>11</sup> Lat. *illo*. Translate, *that*.

<sup>12</sup> From *ſæt-ðe* (34).

<sup>13</sup> Lat. *ad preces*. Cf. the Mod.

Eng. phrase, 'bootless bene.'

<sup>14</sup> Dependent on *weres*.

<sup>15</sup> Dependent on *bēnum*.

<sup>16</sup> Lat. *evasionis*.

<sup>17</sup> Lat. *cœlitus* = *from heaven*.

<sup>18</sup> Not *forgiven*, but *given*.

## VI.

### THE INVASION OF BRITAIN BY THE PICTS AND SCOTS.

(Bede, Eccl. Hist., Bk. I., Chaps. XI., XII.)

Of ðære tide<sup>1</sup> Romane blunnon<sup>2</sup> ricsian on Breotone. Hæfdon hie Breotona rice fēower hund wintra,<sup>3</sup> and, ðæs fiftan, hundseofontig,<sup>4</sup> ðæs-ðe<sup>5</sup> Gaius, ðære naman Julius, se cāsere,<sup>6</sup> ðæt ilce īgland gesōhte. And ceastra, and 5 torras,<sup>7</sup> and strāta,<sup>8</sup> and brycgas on hiera rice geworhte wæron, ðā wē tō-dæg scēawian magon. Eardodon Bryttas binnan ðām dīce<sup>9</sup> tō sūðdæle, ðe wē gemyngodon ðæt Severus,<sup>10</sup> se cāsere, hēt ðwīeres ofer ðæt īgland<sup>11</sup> gedician.

<sup>1</sup> Lat. *ex quo tempore* = Eng. *from this time forth*.

<sup>2</sup> See **blinnan**.

<sup>3</sup> See 154. c.

<sup>4</sup> So the Latin: *post annos ferme quadringentos septuaginta*. But the best calculations make this to have been about sixty years earlier.

<sup>5</sup> Lat. *ex quo* = Eng. *from the time that*.

<sup>6</sup> Lat. *Gaius Julius Cæsar*.

<sup>7</sup> Lat. *farus*, for *pharos*, from Pharos, the name of an island

near Alexandria in Egypt. The lighthouse built on this island gave its name to other lighthouses (cf. Fr. *phare*). Here watch-towers are meant.

<sup>8</sup> Lat. *stratæ*. Are the two words connected? See Skeat, *Prin.*, pp. 68, 432.

<sup>9</sup> Lat. *intra vallum*. Mod. Eng. *ditch* is Southern English; *dike* probably Northern. Cf. Eng. *church* with Scotch *kirk*.

<sup>10</sup> This wall was between the Friths of Forth and Clyde (see

<sup>11</sup> Lat. *trans insulam*.

Đā<sup>1</sup> ongunnon twā ðēoda, Pihtas<sup>2</sup> norðan, and Scottas westan, hīe onwinnan, and hiera æhta niman and her-gian; and hīe fela gēara iermdon and hīendon. Đā, on ðære unstilnesse, onseþdon hīe ærendwrecan<sup>3</sup> tō Rome mid gewritum<sup>4</sup> and wēpendre bēne; him fultumes<sup>5</sup> bādon, 5 and him gehēton ēaþmōde hīernesse and singāle under-ðeodnesse,<sup>6</sup> gif hīe him gefultumoden ðæt hīe meahten

Moberly's Bede, p. 16), but Bede, following Orosius, is no doubt thinking of that between the Tyne and the Solway Frith, which was built by Hadrian (A.D. 120). Severus' wall was built A.D. 207-210.

<sup>1</sup> "[This account] is pieced together as an abridgment of Gildas, xi.-xvi.; but the turgidity of his style is chastened, and his faulty grammar in several places corrected" (Moberly, pp. 26, 27).

<sup>2</sup> On the Picts the last edition of *Chambers' Encyclopædia* remarks: "Four hypotheses have been formed in regard to the language and origin of the Picts. The first, started by Pinkerton and put by Sir Walter Scott into the mouth of the 'Antiquary,' is that they were Teutons, speaking a Gothic dialect; the second, maintained by Dr. Skene, is that they were Gaelic-speaking Celts; . . . the third, due to Professor Rhys, is that the Picts were non-Aryans, whose language was overlaid by loans from Welsh and

Irish; and the fourth, held by two of the most eminent Celtic scholars of the day, Professor Windisch and Dr. Whitley Stokes, is that they were Celts, but more nearly allied to the Cymry than to the Gael. . . . The conclusion to which we come is that the Picts, whatever traces they show of a non-Aryan racial element, . . . spoke a Celtic language belonging to a branch of Celtic allied to the Cymric, . . . and that this dialect of the Gallo-Cymric stock was a wave of Celtic speech from the continent previous to the Gaulish which held England when Cæsar entered Britain."

<sup>3</sup> Lat. *legatos*.

<sup>4</sup> Lat. *epistolis*.

<sup>5</sup> See 156. b.

<sup>6</sup> This pair of phrases renders *subjectionem continuam*. What parallel to the use of such synonymous terms may be found in the English Prayer-Book? How is it to be accounted for?

hiera fiend<sup>1</sup> oferwinnan. Ðā<sup>2</sup> onsendon<sup>3</sup> hīe him micelne  
 here tō fultume, and, sōna ðæs-ðē hīe on ðis īgland cōmon,  
 ðā campedon hīe<sup>4</sup> wið hiera fēondum, and him micel wæl  
 ongeslōgon, and of hiera<sup>5</sup> gemærum ādrifon and āfliemdon<sup>6</sup>;  
 5 and lārdon ðæt hīe fæsten<sup>7</sup> worhten him<sup>8</sup> tō gebeorge wið  
 hiera fēondum; and swā, mid micle sige,<sup>9</sup> hām fōron.<sup>10</sup>

Ðā<sup>11</sup> ðæt ðā ongēaton ðā ærran gewinnan,<sup>12</sup> ðæt se Roma-  
 nisca here wæs onweg gewiten, ðā cōmon hīe sōna mid  
 sciphære on hiera landgemæru, and slōgon<sup>13</sup> ealle and cweald-  
 10 on<sup>13</sup> ðæt hīe gemetton, and swā-swā ripe ierðe<sup>14</sup> fortrædon and  
 fornōmon, and hīe mid ealle<sup>15</sup> foriermdon. And hīe ðā eft  
 sendon ærendwrecan tō Rome, and wēpendre stefne him  
 fultumes bædon,<sup>16</sup> ðæt<sup>17</sup> se<sup>17</sup> earme ēðel mid ealle<sup>15</sup> ne  
 fordilgod ne wære, nē se nama ðære Romaniscan ðeode,<sup>18</sup>  
 15 se-ðe mid him swā lange scēan<sup>19</sup> beorhte,<sup>19</sup> fram frēmdra

<sup>1</sup> See 46.

<sup>2</sup> This may be anywhere between A.D. 388 and 420. See Moberly, p. 27.

<sup>3</sup> This clause translates *Quibus mox legio destinatur armata*. Note the use of the active for the passive, which also appears in other sentences of the context.

<sup>4</sup> The legionaries, apparently.

<sup>5</sup> Of the Britons; Lat. *sociorum finibus*.

<sup>6</sup> Lat. *expulit*. See above, p. 145, n. 6.

<sup>7</sup> Lat. *murum*.

<sup>8</sup> See 184. a.

<sup>9</sup> Lat. *triumpho*. See 175.

<sup>10</sup> A passage of the Latin is

here omitted in the translation, describing the construction of the (earthen) wall, between the Friths of Forth and of Clyde.

<sup>11</sup> These three *ðā*'s respectively = *when*, *then*, and *the*.

<sup>12</sup> Lat. *inimici*.

<sup>13</sup> Lat. *cœdunt*. See above, p. 145, n. 6.

<sup>14</sup> Lat. *segetem*.

<sup>15</sup> *Mid ealle* = *completely*. See 175.

<sup>16</sup> Lat. *implorantes*.

<sup>17</sup> MS. *ðæt*.

<sup>18</sup> Lat. *provinciae*.

<sup>19</sup> Lat. *claruerat*. Is the Old English to be translated as perfect or as pluperfect? See *scīnan* (18).

ðeoda<sup>1</sup> ungeðwærnesse<sup>2</sup> fornumen and fordilgod bēon sceolde. Ðā wæs eft hēre<sup>3</sup> hider sēnd,<sup>4</sup> se wæs cumende on ungewēnedre<sup>5</sup> tide, on hārfeste. And hīe sōna wið hīera fēondum gefuhton, and sige hāfdon, and ealle ðā, ðe ðone<sup>6</sup> dēað<sup>6</sup> beswīcian<sup>6</sup> meahton, ofer ðone sǣ norð 5 āfliemdon, ðā-ðe ær, ælce gēare,<sup>7</sup> ofer ðone sǣ hlōðedon and hērgedon. Ðā gesægdon Romane on ān<sup>8</sup> Bryttum ðæt hīe nō mā ne meahten for hīera gescieldnesse<sup>9</sup> swā gewinnfullicum<sup>10</sup> fierdum<sup>11</sup> swēnte<sup>12</sup> bēon.<sup>12</sup> Ac hīe manedon<sup>13</sup> and<sup>13</sup> lǣrdon<sup>13</sup> ðæt hīe him wǣpnu worhten,<sup>14</sup> 10 and mōdes strēngðe nōmen,<sup>15</sup> ðæt hīe campoden and wið-stōden hīera fēondum.<sup>16</sup> And hīe him ðā ēac tō rǣde and tō frōfre fundon ðæt hīe gemānelice fæsten ge-worhten him tō gescieldnesse — stānenne weall rihtre<sup>17</sup> stīge<sup>17</sup> fram ēastsǣ oð westsǣ, ðær Severus,<sup>18</sup> se cāsere, 15 iū hēt dīcian and eorðweall gewyrcean; ðone man<sup>19</sup> nū tō-dæg scēawian mæg, eahta fōta<sup>20</sup> brādne, and twelf fōta<sup>20</sup> hēahne.<sup>21</sup> Swilce ēac on ðæs sǣs wearoðe tō sūð-

<sup>1</sup> See 153. c.<sup>2</sup> Lat. *improbite*.<sup>3</sup> Lat. *legio*.<sup>4</sup> Past part.; see 113.<sup>5</sup> Lat. *inopinata*.<sup>6</sup> Lat. *evadere*, not *mortem evadere*.<sup>7</sup> See 176.<sup>8</sup> On ān = *at once*; it is the Mod. Eng. *anon*, which see in the *New Eng. Dict.*<sup>9</sup> Lat. *defensionem*.<sup>10</sup> Lat. *laboriosis*.<sup>11</sup> Lat. *expeditionibus*.<sup>12</sup> Lat. *fatigari*.<sup>13</sup> Lat. *monent*. See above, p. 145, n. 6.<sup>14</sup> See 194. b. <sup>15</sup> See *niman*.<sup>16</sup> The translation here is very free, as is much of this selection.<sup>17</sup> Lat. *recto tramite*; see 160. 1; 176. 2.<sup>18</sup> This is wrong; it is Hadrian's wall that is meant. See p. 144, n. 10, and an article in the *Quarterly Review* for January, 1860.<sup>19</sup> See 89. c.<sup>20</sup> See 154. c.<sup>21</sup> A comparison of this sen-

dæle, ðanan ðe hīe<sup>1</sup> sciphære<sup>2</sup> on becōm, torras timbredon  
 tō gebeorge<sup>3</sup> ðæs sās. Ðā, sōna ðæs-ðe ðis fæsten geworht  
 wæs, ðā sealdon hīe him bȳsena<sup>4</sup> maniga hū hīe him wāpnū  
 wyrcean sceolden, and hiera fēondum wiðstandan<sup>5</sup>; and<sup>6</sup>  
 5 hīe ðā grēttōn, and him cȳðdon ðæt hīe nāfre mā hīe  
 sēcean woldon; and hīe sigefæste ofer sē fērdon. Ðā<sup>7</sup>  
 ðæt ðā Pihtas and Scottas geāxedon, ðæt hīe hām gewitene  
 wæron, and ēac ðæt hīe hider nō<sup>8</sup> eft mā hīe sēcean ne<sup>8</sup>  
 woldon, ðā wæron hīe ðȳ<sup>9</sup> bealdran gewordene, and sōna  
 10 ealne norðdæl ðises īglandes oð ðone weall genōmon<sup>10</sup>  
 and<sup>10</sup> gesetton.<sup>10</sup> Wið ðisum stōd on ðām fæstene ufan-  
 weardum<sup>11</sup> se earga<sup>12</sup> fēða<sup>13</sup> Brytta, and ðær forhtiendre<sup>14</sup>  
 heortan<sup>14</sup> wunode dāges<sup>15</sup> and nihtes.<sup>15</sup> Ðā sōhton hiera  
 gewinnan him searwu, and worhton him hōcas, and mid  
 15 ðām tugon hīe earmlice<sup>16</sup> ādūn of ðām wealle; and hīe  
 wæron sōna dēade swā hīe eorðan gesōhton.<sup>17</sup> Hīe ðā  
 forlēton ðone weall and hiera byrig,<sup>18</sup> and flugon<sup>19</sup> onweg;

tence with the original will show  
 the translator's power and free-  
 dom.

<sup>1</sup> Acc. plur.; the Britons.

<sup>2</sup> Nom. sing.; of the enemy.

The Latin is different.

<sup>3</sup> Lat. *prospectum*.

<sup>4</sup> Lat. *monita*.

<sup>5</sup> Free translation.

<sup>6</sup> From this point to the end of  
 the sentence = Lat. *et valedicunt*  
*sociis tanquam ultra non rever-*  
*suri. Quibus ad sua remeantibus.*  
 Probably A.D. 418.

<sup>7</sup> From here to **woldon** = Lat.

*cognita Scotti Pictique reditus*  
*denegatione.*

<sup>8</sup> See 183. <sup>10</sup> Lat. *capessunt*.

<sup>9</sup> See 178. <sup>11</sup> See 166. 1.

<sup>12</sup> Lat. *segnis*.

<sup>13</sup> Lat. *acies*.

<sup>14</sup> Lat. *trementi corde*. See  
 160. 1.

<sup>15</sup> See 74. **Nihtes** is formed  
 on the model of **dāges**, though  
 from a feminine **niht**.

<sup>16</sup> Lat. *miserrime*.

<sup>17</sup> The whole sentence is very  
 free.

<sup>18</sup> Acc. plur. (52).

<sup>19</sup> See **fleon**.

and hiera gewinnan hīe ēhton and slōgon,<sup>1</sup> and on wæl fieldon. Wæs ðis gefeoht wælgimre and strengre eallum<sup>2</sup> ðæm ærgedōnum.<sup>3</sup> For-ðon swā-swā scēap<sup>4</sup> fram wulfum<sup>5</sup> and<sup>5</sup> wildēorum<sup>5</sup> bēoð fornumene, swā ðā earman ceasterwaran tōslitene<sup>6</sup> and<sup>6</sup> fornumene<sup>6</sup> wæron<sup>6</sup> fram hiera ; fēondum, and hiera æhtum<sup>7</sup> benæmde, and tō hungre gesette.

<sup>1</sup> See slēan.<sup>2</sup> See 178.<sup>5</sup> Lat. *feris*.<sup>3</sup> Lat. *prioribus*.<sup>6</sup> Lat. *discerpuntur*.<sup>4</sup> See 47. What is the modern plural?<sup>7</sup> See 177.



## VII.

### THE PASSING OF CHAD.<sup>1</sup>

(Bede, Eccl. Hist., Bk. IV., Chap. III.)

Cōm<sup>2</sup> hē<sup>3</sup> mid Æðelðrȳðe<sup>4</sup> of Eastenglum; and hē wæs hiere ðegna,<sup>5</sup> and hūses,<sup>5</sup> and hiere gefērscripes,<sup>5</sup> ofer eall ealdormann. Ðā Godes gelēafa ðā wēox, and hāt wæs, ðā

<sup>1</sup> Chad, Bishop of Lichfield, died March 2, 672. See the *Dict. Nat. Biog.*

<sup>2</sup> In 660.

<sup>3</sup> Ōwini. An interesting memorial of him was discovered, at the end of the last century, in the village of Haddenham, near Ely. It is a stone which appears to have formed the base of a cross, and on one of its sides is the following inscription:—

✠ LVCEM . TVAM . OVINO  
DA . DEVS . ET . REQVIĒ  
AMEN.

This is, according to Palgrave, perhaps one of the most venerable monuments of Saxon antiq-

uity. It long served as a horse-block, but is now in the north aisle of Ely Cathedral. Dean Merivale of Ely has suggested that the words are meant for a pentameter line (the *m* in *lucem* being elided even before a consonant). For further particulars, see Mayor and Lumby's ed. of Bede, p. 429, and Bright's *Early English Church History*, p. 230.

<sup>4</sup> St. Etheldred, or Audrey (died 679), whose choice of the island of Ely as the site of a monastery led to the erection of the present cathedral. She was the daughter of Anna, king (not queen) of the East Anglians. What is the etymology of our modern word *tawdry*?

<sup>5</sup> Dependent on *ealdormann*.

ðohte hē ðæt hē sceolde worulde<sup>1</sup> wiðsacan, and ðæt unāswundenlice swā gedyde; and hine middangeardes ðingum tō ðon ongiereðe<sup>2</sup> and<sup>3</sup> genacodode<sup>2</sup> ðæt he eall forlēt ðā-ðe hē hæfde, nefne his ānfealdne gegierelan, and cōm tō Læstinga ie, tō ðæm mynstre<sup>3</sup> ðæs ārwierðan 5 biscoopes.<sup>4</sup> Bær him<sup>5</sup> æxe and adesan on handa; tēcnode in<sup>6</sup> ðon ðæt hē nālæs tō idelnesse, swā sume ððre, ac tō gewinne, in ðæt<sup>7</sup> mynster eode; and ðæt selfe ēac swilce mid dædum gecyðde. And, for-ðon-ðe hē lýt genyhtsumode in smēaunge and in leornunge hāligra 10 gewrita, hē ðy<sup>8</sup> mā mid his handum wann, and<sup>9</sup> worhte ðā ðing ðe nīedðearflicu wæron. Ðæs<sup>10</sup> is tō tēcne, ðæt hē mid ðone biscoop in ðæm foresprecenum wīcum<sup>11</sup> for his ārwierðnesse and for his geornfulnesse<sup>12</sup> betweoh ðā brōðor wæs hæfd. Ðonne<sup>13</sup> hīe inne<sup>14</sup> hīera leornunge 15

<sup>1</sup> See 26. The word is originally a compound, from **wer**, *man*, and a hypothetical **ald**, *age* (cf. the adj. **eald**, *old*). From *age of man* to *generation* = *the people living at one time*, *mankind*; and from this to *inhabited earth*, the transitions are not violent. The similar changes in the meaning of the Lat. *saeculum* and Gr. *κόσμος*, especially in Biblical usage, will be found suggestive.

<sup>2</sup> Lat. *exuit*; two words for one. See 162.

<sup>3</sup> From what Latin word? Has it the same meaning in 'York Minster'?

<sup>4</sup> From what Latin (Greek) word?

<sup>5</sup> See 164. *a*.

<sup>6</sup> Translate, *by*.

<sup>7</sup> Why the accusative?

<sup>8</sup> What is the form of this word in Mod. Eng.? Wherein does it differ from the other Mod. Eng. word of the same form?

<sup>9</sup> This clause added by the translator.

<sup>10</sup> Dependent on **tēcne**.

<sup>11</sup> Lat. *mansionē*.

<sup>12</sup> The double phrase translates *pro suæ reverentia devotionis*.

<sup>13</sup> = *When*.

<sup>14</sup> Adverb; contrasted with **ūte**, next line.

and hiera bēcrædinge<sup>1</sup> beōdon, ðonne wæs hē ūte wyrcende, swā-hwæt-swā ðearf gesegen<sup>2</sup> wæs.<sup>3</sup>

Ðā hē ðā sume<sup>3</sup> dæge<sup>3</sup> hwæthwugu swilces<sup>4</sup> ūte dyde, and his gefēran tō byrig tō ciricean ēodon, swā hīe gelōmlice dydon, and se bisceop, āna in ðære ciricean,<sup>5</sup> oððe in bēcrædinge oððe in gebedum geornfull wæs, ðā gehierde hē sēmninga, swā-swā hē eft æfter ðon sægde, ðā swēt-estan stefne<sup>6</sup> and ðā fægerestan, singendra and blissiendra,<sup>7</sup> of heofonum oð eorðan āstigan. Ðā stefne<sup>8</sup> and  
 10 ðone sang<sup>9</sup> hē cwæð ðæt hē ærest gehierde fram east-sūðdæle heofones, ðæt is fram hēanesse ðære winterlican sunnan ūpganges; and ðanan tō him styccemælum<sup>9</sup> nēalæcton, oð-ðæt hē<sup>9a</sup> becōm tō ðæcean<sup>10</sup> ðære ciricean ðe<sup>11</sup> se bisceop in wæs; and, ingangende, eall<sup>12</sup> gefylde, and in  
 15 ymbhwyrfte ymbsealde. And hē ðā geornlice his mōð<sup>13</sup> āðenede<sup>13</sup> in ðā ðing ðe hē gehierde. Ðā gehierde hē eft swā-swā<sup>14</sup> healfre tīde fæce,<sup>15</sup> of hrōfe ðære ilcan ciricean ūpāstigan ðone ilcan blissesang,<sup>16</sup> and, ðy ilcan wege<sup>17</sup> ðe hē ær cōm, ūp oð heofonas mid unāsecgendre<sup>18</sup>  
 20 swētnesse efttheorfan.<sup>19</sup>

<sup>1</sup> MS. *bēcrædon*.

<sup>2</sup> Lat. *videbantur*.

<sup>3</sup> See 176.

<sup>4</sup> See 154. b.

<sup>5</sup> Lat. *oratorio loci*. The monks had gone to the church. Cf. below, p. 153, l. 7.

<sup>6</sup> See 169. For this word see Chaucer, *Knight's Tale* 1704.

<sup>7</sup> Lat. *vocem suavissimam cantantium atque lætantium*. What adjective is concealed in *bliss-* (see 34)?

<sup>8</sup> Acc. after *gehierde*.

<sup>9</sup> See 72.

<sup>9a</sup> *Se sang*.

<sup>10</sup> Lat. *tectum*, for which l. 17 has *hrōf*.

<sup>11</sup> Governed by *in*.

<sup>12</sup> Acc. sing.

<sup>13</sup> Lat. *animum intenderet*.

<sup>14</sup> Lat. *quasi*.

<sup>15</sup> See 176.

<sup>16</sup> Lat. *lætitiæ canticum*. See 169.

<sup>17</sup> See 176. 2.

<sup>18</sup> Lat. *ineffabili*.

<sup>19</sup> Lat. *reverti*.

Ðā wunode hē ðær sum<sup>1</sup> fæc<sup>1</sup> tīde,<sup>1</sup> wundriende and  
 wafiende; and mid behygdigum mōde ðōhte and smēade  
 hwæt ðā ðing bēon sceolden. Ðā ontȳnde se bisceop ðæt  
 ēagðȳrel<sup>2</sup> ðære ciricean, and mid his handa slōg tācen,  
 swā-swā his gewuna wæs gif hwile mann ūte wære, ðæt 5  
 hē in tō him ēode. Ðā ēode hē sōna in tō him. Cwæð  
 hē, se bisceop, him tō<sup>3</sup>: “Gang hraðe tō ciricean,<sup>4</sup> and  
 hāt<sup>5</sup> ūre seofon brōðor hider tō mē cuman; and ðū ēac  
 swilce mid wes.”<sup>6</sup> Ðā hīe ðā tō him cōmon, ðā manode  
 hē hīe ærest ðæt hīe betwēonan him ðæt mægen<sup>7</sup> lufe<sup>8</sup> 10  
 and sibbe,<sup>8</sup> and betwēon<sup>9</sup> eallum Godes mannum geornlice  
 hēolden; and ēac swilce ðā gesetennesse ðæs regollican  
 ðeodscipes,<sup>10</sup> ðe hīe fram him geleornodon, and on him  
 gesāwon, oððe in ðæra forðgelðoredra fædra dædum oððe  
 godcundum gemete, ðæt hīe ðā ungewērgedre<sup>11</sup> geornful- 15  
 nesse<sup>11</sup> fylgden and læsten.<sup>12</sup> Æfter ðon hē underðiedde,<sup>13</sup>  
 and him sægde ðæt se dæg swiðe nēah stōde his forð-  
 fōre,<sup>14</sup> and ðus cwæð: “Se lēofa<sup>15</sup> cūma and se lufiend-  
 lica,<sup>15</sup> se-ðe gewunode ūre brōðor nēosian, sē cōm swilce

<sup>1</sup> Lat. *aliquantulum horæ* (170).

<sup>2</sup> In what Mod. Eng. word is a disguised form of -*ȳrel* to be found? What is the etymology of *window*?

<sup>3</sup> See 201. 1.

<sup>4</sup> What is the etymology of *church*? From what language is it originally derived?

<sup>5</sup> See *hātan*.

<sup>6</sup> Imper. sing. When followed by the adj. *hæł*, what Mod. Eng. word does it give rise to?

<sup>7</sup> Lat. *virtutem*.

<sup>8</sup> See 153. *i*.

<sup>9</sup> Lat. *ad* = *toward*, rather than *among*.

<sup>10</sup> Lat. *instituta disciplinæ regularis*.

<sup>11</sup> See 174; 180. 1.

<sup>12</sup> How is this related to the Mod. Eng. verb *last*, and to the German *leisten*?

<sup>13</sup> Lat. *subjunxit*.

<sup>14</sup> Dependent on *dæg*.

<sup>15</sup> Lat. *amabilis*.

tō-dæg tō mē, and mē of worulde cīegde and laðode. For-ðon gē ðonne nū ęfthweorfað<sup>1</sup> tō ciricean, and biddað<sup>1</sup> ūre brōðor ðæt hīe mīne forðfōre mid hiera gebedum and bēnum Dryhtne bebēoden<sup>2</sup>; and swilce ēac hiera selfra  
 5 forðfōre, ðære tīd is uncūð,<sup>3</sup> ðæt hīe gemynen<sup>4</sup> mid wæc-  
 cenum and gebedum and mid gōdum<sup>5</sup> forecuman.<sup>6</sup>

Mid-ðy hē ðā ðās word, and ðises gemetes manig, tō him sprecende wæs, and hīe, onfangenre<sup>7</sup> his blētsunge,<sup>7</sup> swiðe unrōte fram him ēodon, ðā hwearf sē<sup>8</sup> āna<sup>8</sup> ęft<sup>9</sup> in  
 10 tō him se-ðe ðone heofonlican sang gehīerde, and hine ēaðmōdlice on eorðan āstreahte fore ðone bisceop, and ðus cwæð: "Mīn fæder, mōt<sup>10</sup> ic ðe ōhtes<sup>11</sup> āxian"? Cwæð hē: "Āxa ðæs<sup>11</sup> ðū wille." Ðā cwæð hē: "Ic ðe lā hālsie and bidde for Godes lufe ðæt ðū mē  
 15 gesęcge<sup>12</sup> hwæt se sang wære blissiendra ðe<sup>13</sup> ic gehīerde, of heofonum cumendra<sup>14</sup> ofer ðās ciricean,<sup>15</sup> and, æfter tīde,<sup>16</sup> ęfthweorfendra tō heofonum." Andswarode hē, se bisceop: "Gif ðū sanges stefne gehīerde, and ðū heofonlic weorod ongēate ofer ūs ēac cuman, ic ðe  
 20 bebēode on Dryhtnes naman ðæt ðū ðæt nānigum mēnn

<sup>1</sup> Here are two independent verbs, where the Latin has *reverentes . . . dicite*.

<sup>2</sup> Lat. *commendent*.

<sup>3</sup> What change of meaning in the modern word *uncouth*? How related to the ancient meaning?

<sup>4</sup> See 134.

<sup>5</sup> According to the Latin, *weorcum* should be supplied.

<sup>6</sup> Dependent on *gemynen*.

<sup>7</sup> See 167.

<sup>8</sup> Lat. *ipse solus*, meaning Ōwini.

<sup>9</sup> Belongs with *hwearf*; *hwearf . . . ęft* = Lat. *rediit*.

<sup>10</sup> See 137.

<sup>11</sup> See 156.

<sup>12</sup> See 194. b.

<sup>13</sup> Refers to *sang*.

<sup>14</sup> Belongs to *blissiendra*.

<sup>15</sup> Lat. *oratorium*. See above, p. 152, n. 5.

<sup>16</sup> Lat. *tempus*.

cȳðe<sup>1</sup> nē<sup>1</sup> seġge<sup>1</sup> ær mīnre forðfōre. Ic ðe sōðlice seġge  
ðætte ðæt wæron<sup>2</sup> ęngla gāstas ðe ðær cōmon, ðā mē tō  
ðæm heofonlicum mēdum ciegdon and laðedon ðā ic simle  
lufode and wilnode. And, æfter seofon dagum, hīe ęft-  
hweorfende<sup>3</sup> and cumende<sup>3</sup> mē gehēton, and mē ðonne 5  
mid him lādan woldon.”

Ðæt wæs swā sōðlice mid dæde gefylled swā him tō<sup>4</sup>  
cweden wæs. Ðā wæs hē sōna gehrinen lichamlicre<sup>5</sup>  
untrymnesse,<sup>5</sup> and sēo<sup>6</sup> dæg hwæmlīce wēox and hefigode;  
and ðā, ðȳ seofodan dæge,<sup>7</sup> swā him gehāten wæs, æfter- 10  
ðon-ðe his forðfōre getrymede<sup>8</sup> mid onfangennesse ðæs  
Dryhtenlican lichaman and blōdes, [ðætte<sup>9</sup>] sēo hālge  
sāwl wæs onliesed fram ðæs lichaman hefignessum,<sup>10</sup> and  
mid ęngla lāttēowdōme<sup>11</sup> and gefērsceipe, swā riht<sup>12</sup> is tō  
geliefanne, ðā ēcean gefēan and ðā heofonlican ēadig- 15  
nesse<sup>13</sup> gestāh and gesōhte. Is ðæt hwīlc<sup>14</sup> wundor ðeah-  
ðe hē ðone dæg his dēaðes, oððe mā,<sup>15</sup> ðone Dryhtnes  
dæg, bliðe gesāwe, ðone hē simle sorgiende bād oð-ðæt  
hē cōme?

<sup>1</sup> Lat. *dicas*.

<sup>2</sup> See 189. 3.

<sup>3</sup> These translate the Lat. future part. *redituros*. Supply *would be* in translation, or *would* with the finite verb. The future participle of the following clause, *adducturos*, is translated by a finite verb.

<sup>4</sup> Governs **him**, or may be regarded as belonging to the following verb (201. 1).

<sup>5</sup> See 174; 160. 1.

<sup>6</sup> Dem. pron. Translate by *that*.

<sup>7</sup> See 176.

<sup>8</sup> Supply **hē** as the subject.

<sup>9</sup> The MS. has *ðætte*, but the sense does not require it.

<sup>10</sup> Lat. *ergastulo*.

<sup>11</sup> See 33 (1ā d-).

<sup>12</sup> Lat. *fas*.

<sup>13</sup> Acc. plur.

<sup>14</sup> Translate, *any*.

<sup>15</sup> Lat. *potius*.

## VIII.

### THE DANGERS OF GREATNESS.

(From Wulfstan's Homilies, No. 49.)

[Wulfstan — also known by his Latinized name, Lupus — was Bishop of Worcester and Archbishop of York from 1002 to 1023. This homily is one of those attributed to him, but, according to Napier, with insufficient reason, as a portion of it is found in the Blickling Homilies, the manuscript of which bears the date of 971.]

Æghwile hēah ār, hēr on worulde, bið mid frēcnessum<sup>1</sup>  
ymbseald<sup>2</sup>; efne swā<sup>3</sup> ðā woruldgeðyngða bēoð māran, swā  
ðā frēcnessa bēoð swiðran. Swā wē magon, be ðām, ðā  
býsena oncnāwan and ongietan.<sup>4</sup> Ðæt trēow, ðonne, ðe  
5 wiexð<sup>5</sup> on ðām wudubearwe, ðæt<sup>6</sup> hit hlifað ūp ofer eall  
ðā oðru trēowu and bræt<sup>6a</sup> hit,<sup>7</sup> ðonne sēmninga storm<sup>8</sup>  
gestent, and se stranga wind,<sup>9</sup> ðonne<sup>10</sup> bið hit swiðlicor  
gewæged and geswenged ðonne se oðer wudu.<sup>11</sup> Swā bið  
ēac gelīce be ðām hēaclifum and torrum,<sup>12</sup> ðonne hīe

<sup>1</sup> See 144.

<sup>2</sup> See 114.

<sup>3</sup> Swā . . . māran, swā . . . swiðran = *the greater, the fiercer*.  
Note the tendency to antithesis.

<sup>4</sup> Observe the redundancy.

<sup>5</sup> See weaxan. <sup>6</sup> = *so that*.

<sup>6a</sup> See brædan (34).

<sup>7</sup> See 184. b.

<sup>8</sup> Note the alliteration.

<sup>9</sup> Second subject of gestent.

<sup>10</sup> Frequently the second correlative, in such pairs as ðonne . . . ðonne, ðā . . . ðā, need not be translated; it is frequently followed by an inverted order, as here, the verb preceding its subject. See 202.

<sup>11</sup> Se oðer wudu = *the rest of the forest, not the other wood*.

<sup>12</sup> Probably here = *crag*.

hlifiað feorr ūp ofer ðā ðǫre<sup>1</sup> eorðan, hīe ðonne sēmninga feallan onginnað,<sup>2</sup> and full ðearlice hrēosan<sup>3</sup> tō eorðan. Swilce<sup>4</sup> ēac be ðæm hēagum<sup>5</sup> muntum and dūnum,<sup>6</sup> ðā-ðe hēah standað ofer ealne middangeard, ðā-hwæðre wīte habbað ðæs ealdordōmes, ðæt hīe bēoð geneahhe mid 5 heofonfýre<sup>7</sup> geðrēade and geðræste, and mid liegum ge-

<sup>1</sup> See p. 156, n. 12.

<sup>2</sup> This resembles the use of *gin* in Chaucer, almost as an auxiliary tense-sign, like *do* in Mod. Eng., the latter not being thus used in OE. In Chaucer it usually occurs as the preterit *gan*, e.g. in the *Clerk's Tale*, 392: "til the sonne gan descende." See Lounsbury's *History of the English Language*. An interesting parallel is to be found in New Testament Greek, as, for example, Acts 1. 1: "The former treatise I made, O Theophilus, concerning all that Jesus began (ἤρξατο) both to do and to teach." According to Thayer, however (*Greek-English Lexicon of the New Testament*), there is in its employment always a sense of *beginning*, in its proper meaning.

<sup>3</sup> Dependent, like *feallan*, on *onginnað*. Give the ind. pret. plur.

<sup>4</sup> It would be interesting to know from what literary source these illustrations are ultimately derived. They remind one of

Shakespeare (*Rich. III.*, 1. 3. 259-260):—

They that stand high have many  
  blasts to shake them;  
And if they fall, they dash them-  
  selves to pieces.

Cf. also 3 *Hen. VI.*, 5. 2. 11-15. No doubt many Elizabethan parallels could be found; I have noted in Chapman, *Byron's Conspiracy*, Act 3, Scene 1 (p. 232 of Shepherd's ed.), and *Byron's Tragedy*, Act 5, Scene 1 (*Ib.*, p. 272). Perhaps the Elizabethans may have derived them from Seneca; cf. the Chorus in Act 4 of the *Hippolytus*, vv. 1123-1143; *Hercules Furens* 201; *Œdipus* 8-11. Seneca may have caught a suggestion from Sophocles, though the parallel is somewhat remote; see the latter's *Antigone*, vv. 712-717, and Horace, *C. II.* 10.

<sup>5</sup> See 58. 1.

<sup>6</sup> Redundant. What is *dūn* in Mod. Eng. (24)? Whence is the adverb *down* derived?

<sup>7</sup> Note the poetical term.



slægene. Swā ðā hēan mihta<sup>1</sup> hēr on worulde hrēosað, and feallað,<sup>2</sup> and tō lore weorðað, and ðisse<sup>3</sup> worulde<sup>3</sup> welan weorðað tō sorge, and ðās eorðlican wundor weorðað tō nāhte.<sup>4</sup>

- 5    Ðēah wē ðisse worulde wlēnca<sup>5</sup> tilien<sup>6</sup> swiðe, and in wuldre<sup>5</sup> scēnen<sup>6</sup> swiðe; ðēah wē ūs gescierpen<sup>6</sup> mid ðȳ rēadestan gōdweþbe,<sup>5</sup> and gefrætween<sup>6</sup> mid<sup>7</sup> ðȳ beorht-estan golde,<sup>5</sup> and mid<sup>7</sup> ðām dēorwierðestum gimum<sup>5</sup> ūtan ymbhōn<sup>6</sup>; hwæðre<sup>8</sup> wē sculon on nearonesse ende<sup>9</sup>
- 10 gebīdan. Ðēah-ðe ðā mihtigestan and ðā ricestan hāten<sup>6</sup> him<sup>10</sup> reſte gewyrcean of marmanstāne,<sup>11</sup> and mid gold-frætsum and mid gimcynnum eall āstāned, and mid seolfrenum rūsum and gōdweþbe eall oferwrigen, and mid dēorwierðum wyrtingemengnessum eall gestrēded,<sup>12</sup> and
- 15 mid goldlēafum gestrēowod ymbūtan, hwæðre<sup>8</sup> se bitera dēað ðæt tōdāleð eall. Ðonne bið sēo gleng āgoten,<sup>13</sup> and se ðrym tōbrocen, and ðā gimmas tōglidene, and ðæt gold tōsceacen, and ðā lichaman tōhrorene<sup>14</sup> and tō dūst<sup>15</sup> gewordene.

<sup>1</sup> This suggests Seneca (*Œdipus*, Act 1, v. 11):—

Imperia sic excelsa Fortunæ ob-  
cent.

<sup>2</sup> Pleonastic.

<sup>3</sup> Genitive, dependent on  
welan.

<sup>4</sup> Cf. Mod. Eng. *come to naught*.

<sup>5</sup> Note the alliteration.

<sup>6</sup> In what mood and tense are  
these verbs, and why?

<sup>7</sup> Mid governs both the dative  
and the instrumental (175).

<sup>8</sup> This word might be omitted  
in translation; see p. 156, n. 10.

<sup>9</sup> Object of gebīdan.

<sup>10</sup> See 184. a.

<sup>11</sup> Which part of this word is  
native, and which foreign?

<sup>12</sup> An instance of a strong verb  
(104; cf. 28) which has already  
become weak in OE.

<sup>13</sup> Note the parallelism and the  
enumeration.

<sup>14</sup> From what verb (37)?

<sup>15</sup> See 24.

## IX.

### DUTIES OF THE RICH TOWARD THE POOR.

(From the same Homily as the last.)

Se Hælend cwæð tō ðæm wlancan<sup>1</sup>: "For hwȳ wære ðū swā fæsthafof mīnra gōda, ðe ic ðē sealde? Tō hwon<sup>2</sup> rēcelēasodest ðū ðære giefe, ðe ic ðē geaf? Ic ðē nū āfierre<sup>3</sup> fram mīnre sēlene, ðe ic ðē forgeaf; ðonne bist<sup>3</sup> ðū wādla on woruldlife. For hwon<sup>2</sup> noldest<sup>4</sup> ðū 5 geðencean ðæt ic wille<sup>5</sup> forgielðan æghwilcum mēnn āne gōde dæd, ðe for mīnum naman mann gedēð? Mid hundtēontigum ic hit him forgielde,<sup>3</sup> swā hit is on mīnum godspelle gecweden and gesæd,<sup>6</sup> 'Swā-hwæt-swā<sup>7</sup> gē sēllað ānum of mīnum ðæm læstum,<sup>8</sup> gē hit simle mē 10 sēllað,<sup>9</sup> and ic ēow wið<sup>10</sup> ðæm geselle<sup>3</sup> ēcne drēam<sup>11</sup> on heofonum.'

<sup>1</sup> From what OE. word is the Mod. Eng. *rich* derived (see Skeat, *Prin.*, p. 61)? From what OE. meaning is the modern signification derived?

<sup>2</sup> Note Wulfstan's use of *tō hwon*, for *hwon*, in the sense of *why*. See 88.

<sup>3</sup> See 188.      <sup>4</sup> See 139.

<sup>5</sup> Why should not the preterit be used here?

<sup>6</sup> Pleonastic.

<sup>7</sup> What portion of this is lost, and how is it replaced, in the Mod. Eng. *whatsoever*?

<sup>8</sup> See 68.

<sup>9</sup> Cf. the form of this sentence with that on p. 135, l. 14.

<sup>10</sup> = *in return for*. How is this to be reconciled with other senses of *wið*?

<sup>11</sup> Not *dream*, but *joy*, *bliss*.

Dū mann, tō hwon eart ðū mē swā ungeðancfull mīnra<sup>1</sup> giefena? Hwæt! ic ðē gescēop and geliffæste, and æghwæt<sup>2</sup> ðæs ðe ðū hæfst<sup>3</sup> ic ðē sealde. Mīn is eall ðæt ðū hæfst, and ðīn nis nān wiht.<sup>4</sup> Ic hit eall āfierre  
 5 fram ðē; ðū leofa<sup>5</sup> būtan mē, gif ðū mæge.<sup>6</sup> Ðē ic hit sealde, tō<sup>7</sup> ðon<sup>7</sup> ðæt<sup>7</sup> ðū hit sceoldest<sup>12</sup> ðearfum dælan. Ic swērie ðurh mē<sup>8</sup> selfne ðæt ic eom se ilca God ðe ðone weligan and ðone hēanan geworhte mid mīnum handum. Ðæt<sup>9</sup> ic wolde, ðæt ðū mīne ðearfan fēddest,<sup>12</sup> ðonne hīe  
 10 wæron ðē biddende mīnra<sup>10</sup> gōða,<sup>10</sup> and ðū him simle tīðe<sup>11</sup> forwierndest. For hwon noldest ðū hit<sup>9</sup> geðencean, gif ðū him mildheortnesse on gecyðdest,<sup>12</sup> ðæt ðū ne sceoldest<sup>12</sup> ðæs<sup>13</sup> nān ðing forlēosan, ðe<sup>14</sup> ðū him dydest, nē mē on ðære sēlene ābelgan mīnes<sup>15</sup> āgnes<sup>15</sup>? Tō  
 15 hwon āgnodest ðū ðē ānum ðæt ic inc<sup>16</sup> bām<sup>17</sup> sealde? Tō hwon fēddest ðū ðē ænne of ðæm ðe ic inc<sup>16</sup> bām<sup>17</sup> gescēop tō<sup>18</sup> welan, and tō<sup>18</sup> wiste, and tō<sup>18</sup> feorhnēre? Tō hwon hēolde<sup>19</sup> ðū hit ðē ānum and ðīnum bearnum, ðæt meahte manigum genyhtsumian<sup>20</sup>? Unīeðe ðē wæs

<sup>1</sup> See 155.<sup>2</sup> See 89. c.<sup>3</sup> See 121.<sup>4</sup> In what two Mod. Eng. words does *wiht* appear? From what OE. forms are *aught* and *naught* derived?<sup>5</sup> See 122 and 198.<sup>6</sup> = *canst*, not *mayst* (135).<sup>7</sup> = *in order that*.<sup>8</sup> What has this accusative become in Mod. Eng.?<sup>9</sup> Anticipative of the following noun-clause.<sup>10</sup> See 156. b.<sup>11</sup> Not to be confounded with *tide*. See 156. j.<sup>12</sup> Optative more regular.<sup>13</sup> See 154. a.<sup>14</sup> Refers to its antecedent *ðæs*.<sup>15</sup> Dependent on *sēlene*.<sup>16</sup> Note this rare dual (81).<sup>17</sup> See 79.<sup>18</sup> = *for*, *as*.<sup>19</sup> From what infinitive?<sup>20</sup> The sense is pluperfect.

ðæt ðū hit eall ne meahtest gefæstnian, nē mid inseglum beclȳsan. Wēnst ðū ðæt hit<sup>1</sup> ðīn sīe ðæt sēo eorðe ðē forðbringð? Hēo<sup>2</sup> ðē grēwð,<sup>3</sup> and blēwð,<sup>3</sup> and sǣd lǣt,<sup>4</sup> and andlīfan bringð. Ic nū āfierre mīnne fultum fram ðē; hafa<sup>5</sup> ðū æt<sup>6</sup> ðīnum gewinne ðæt ðū mæge, and æt<sup>6</sup> 5 ðīnum geswince. Ic ðē<sup>7</sup> ætbrēde<sup>8</sup> mīne rēnas,<sup>8</sup> ðæt hīe ðīnre eorðan<sup>9</sup> ne rīnen.<sup>10</sup> Ic āfierre fram ðē mīne mildheortnesse, and ðonne bið sōna gecȳðed ðīn iermðu, and ætiewed.

Gif ðū wēne<sup>11</sup> ðæt hit ðīn bōcland<sup>12</sup> sīe ðæt ðū on 10 eardast, and on āgne æht<sup>13</sup> geseald, hit ðonne wǣron<sup>10</sup> mīne wæteru, ðā-ðe on heofonum wǣron, ðonne ic mīne gief eorðwarum dælde. Gif ðū miht hæbbe,<sup>11</sup> dæl rēnas ofer ðīne eorðan. Gif ðū strang sīe, seþe wǣstmas ðīnre eorðan. Ic āhierde mīne sunnan, and hēo gebierht; ðonne 15 forbærnð<sup>15</sup> hēo ealle ðīne æceras, and ðonne bist<sup>15</sup> ðū dǣl-lēas<sup>16</sup> mīnes rēnes,<sup>17</sup> and ðē ðonne bið<sup>15</sup> ðīn eorðe idel and unnyt gōða<sup>18</sup> gehwilces.<sup>19</sup> Mīne ðearfan libbað be mē; gif ðū mæge,<sup>11</sup> wuna būtan mē. Mīne ðearfan mē ealne<sup>20</sup> weg<sup>20</sup> habbað, and ic hīe nǣfre ne forlǣte.”

20

<sup>1</sup> Anticipative of *æt*.<sup>2</sup> Refers to what?<sup>3</sup> See 109.<sup>4</sup> See *lǣdan*.<sup>5</sup> See 121 and 198.<sup>6</sup> = *from*; cf. *at one's hands*.<sup>7</sup> See 164.<sup>8</sup> See 28.<sup>9</sup> See 161.<sup>10</sup> MS. *rinað*.<sup>11</sup> See 196. *d*.<sup>12</sup> Land held by *bōc* or charter, *freehold estate*; distinguished from *folcland*, *communal prop-**erty*. The term is explained by the following clause.<sup>13</sup> See 172. 1.<sup>14</sup> See 189. 3.<sup>15</sup> Are these presents or futures?<sup>16</sup> See 146.<sup>17</sup> See 155. *a*.<sup>18</sup> Dependent on *gehwilces*. See 154. *b*.<sup>19</sup> Dependent on *idel* and *unnýt*. See 155. *a*.<sup>20</sup> See 170. Mod. Eng. *away*.

## X.

### ALFRED'S PREFACE TO BOETHIUS.

(Prefixed to his translation.)

Ælfred cyning wæs wealhstōd<sup>1</sup> ðisse bēc, and hīe of  
 Bōclædene<sup>2</sup> on Ænglisc wēnde, swā hēo nū is gedōn.  
 Hwīlum hē sētte word be worde, hwīlum andgiet of  
 andgiete, swā-swā hē hit ðā sweotolost and andgiet-  
 5 fullicost gerececan meahte for ðām mislicum and manig-  
 fealdum woruldbisgum ðe hine oft ægðer ge on mōde  
 ge on lichaman bisgedon. Ðā bisga<sup>3</sup> ūs sind swīðe  
 earfoðrime ðe on his dagum on ðā rīcu becōmon ðe hē  
 underfangen hæfde, and ðeah, ðā hē ðās bōc hæfde  
 10 geleornod, and of Lædene tō Ængliscum spelle gewend,  
 ðā geworhte hē hīe eft tō lēoðe, swā-swā hēo nū gedōn  
 is. And nū bitt<sup>4</sup> and for Godes naman hālsað ælcne  
 ðæra ðe ðās bōc rædan lyste,<sup>5</sup> ðæt hē for hine gebidde,  
 and him ne wīte gif hē<sup>6</sup> hit rihtlicor ongiete ðonne hē<sup>7</sup>  
 15 meahte; for-ðām-ðe ælc mann sceal be his andgietes  
 mæðe, and be his æmettan, sprecað ðæt hē spricð, and  
 dōn ðæt-ðæt hē dēð.

<sup>1</sup> **Wealh-** signifies *foreign* (see *walnut*), and sometimes *servant*, orig. *Celtic*, *Celt* (cf. *Wales*, *Welsh*, *Cornwall*), from *Volcæ*, the name of a Celtic tribe (Cæsar, *Gallie War*, Bk. VII.).

<sup>2</sup> Perhaps originally in contrast to the Latin spoken in Britain.

<sup>3</sup> See 51. a.

<sup>4</sup> Supply *hē*.

<sup>5</sup> See 190.

<sup>6</sup> The reader.

<sup>7</sup> Alfred.

# XI.

## A PRAYER OF KING ALFRED.

(From the end of his translation of Boethius.)

Dryhten,<sup>1</sup> ælmihtiga God,<sup>1</sup> Wyrhta and Wealdend ealra gesceafta, ic bidde ðe for ðīnre miclan mildheortnesse, and for ðære hālgan rōde tæcne,<sup>2</sup> and for Sanctæ Marian mægðhāde, and for Sancti Michaelles gehiersumnesse, and for ealra ðīnra hālgena<sup>3</sup> lufan and hiera earnungum, ðæt 5 ðū mē gewissie<sup>4</sup> bæt ðonne ic āworhte tō ðe; and gewissa mē tō ðīnum willan, and tō mīnre sāwle ðearfe,<sup>5</sup> bæt ðonne ic self cunne<sup>6</sup>; and gestaðela mīn mōd tō ðīnum willan and tō mīnre sāwle ðearfe; and gestranga mē wið ðæs dēofles<sup>7</sup> costnungum; and āfierr fram mē ðā fūlan gālnesse and ælce 10 unrihtwīsnesse; and gescield mē wið mīnum wiðerwinnum, gesewenlicum and ungesewenlicum; and tæc mē ðīnne willan<sup>7</sup> tō wyrceanne; ðæt ic mæge<sup>8</sup> ðe inweardlice lufian tō foran eallum ðingum, mid clænum geðance and mid clænum lichaman. For-ðon-ðe ðū eart mīn Scieppend,<sup>9</sup> and mīn 15 Ālesend, mīn Fultum, mīn Frōfor, mīn Trēownes, and mīn Tōhopa. Sīe ðe lof and wuldor nū and ā ā ā, tō worulde būtan æghwīlcum ende. Amen.

<sup>1</sup> See 152.

<sup>2</sup> Governed by for.

<sup>3</sup> See 153. c.

<sup>4</sup> See 194. b.

<sup>5</sup> See 166.

<sup>6</sup> Optative (130).

<sup>7</sup> Object of wyrceanne.

<sup>8</sup> See 196. d.

<sup>9</sup> See 150.

## XII.

### APOLLONIUS OF TYRE.

[The Old English version of the *Romance of Apollonius*, from which our extract is taken, belongs, according to Wülker, to the second third of the eleventh century; according to Ebert, to its beginning; and according to Riese, most probably to the tenth. The original story was almost certainly written in Greek, probably in the third century of our era, and by an imitator of Xenophon of Ephesus. This is lost, and is only represented by a Latin version, which may have been made in the same century, and in any case not later than the sixth, by a writer of no great education, who introduced Christian terms and conceptions, added some things, and retrenched others. Over a hundred manuscripts of this Latin version are known, of which twelve are in England. Scarcely any two manuscripts agree, and the discrepancies are often great; still, for convenience, they have been grouped into three main classes. To the third of these, which is not the equal of the other two, the immediate original of our version must have belonged, resembling most nearly a manuscript of the Bodleian Library (Laud H. 39), and, at the next further remove, one of the British Museum (Sloan. 1619).

The popularity of the romance is attested not only by the number and variety of the Latin manuscripts, but no less by the mediæval and subsequent translations into almost every modern language. Thus, for example, there is in Old French a romance of *Jourdain de Blaie*, the scene being laid in the time of Charlemagne, and the temple of Diana being converted into a nunnery.

An abridgment of the Latin version found its way into the *Gesta Romanorum*, as No. 153 of that collection. In the twelfth century the story was incorporated into the *Pantheon* of Godfrey of Viterbo, whence it was turned into English verse by Gower, in his *Confessio Amantis* (Pauli's edition 3. 284 ff.; Morley's abridgment, in *The Carisbrooke Library*, pp. 410-431). From Gower it was borrowed by Shakespeare, or whoever was the author of the drama which passes under his name, as the groundwork of *Pericles, Prince of Tyre*; the name Pericles being perhaps adapted from the Pyrocles of Sidney's *Arcadia*. The scenes of *Pericles* which may be compared with our extract are the 1st, 2d, 3d, and 5th of Act II., and the 3d of Act V.

The Old English *Apollonius* was edited by Thorpe, in 1834, from MS. S. 18. 201 of Corpus Christi College, Cambridge; and to this edition the student

is referred for the spelling and punctuation of the original. It is only a fragment, breaking off in the midst, and recommencing near the end of the tale, as we have indicated below.

Further information will be found in Rohde, *Der griechische Roman*, Leipzig, 1876; Teuffel, *History of Latin Literature*, § 489; Hagen, *Der Roman vom König Apollonius von Tyrus*, Berlin, 1878 (*Sammlung gemeinverständlicher wissenschaftlicher Vorträge*, Serie 13, Nr. 303, pp. 561-592); Warton, *History of English Poetry* 2. 302-303; and Riese's edition of the Latin, which is the standard (Leipzig, 1871), and costs but a trifle.

Besides the Tudor versions, there is an English translation in Thorpe's edition, and another — of course not adhering closely to our text — in Swan's rendering of the *Gesta Romanorum* (Bohn Library)].

### *The Shipwreck.*

Apollonius<sup>1</sup> hīe bæd ealle grētan,<sup>2</sup> and on scip āstāh.<sup>3</sup> Mid-ðȳ-ðe hīe ongunnon ðā rōwan,<sup>4</sup> and hīe forðweard wæron on hiera weg, ðā wearð ðære sǣ smyltnes āwēnd fǣringa betweox twām tīdum,<sup>5</sup> and wearð miclu hrēohnes āweaht, swā ðæt sēo sǣ cnysede ðā heofonlican tunglu,<sup>6</sup> and ðæt gewealc ðæra ȳða hwaðerode mid windum. Ðær-tō-ðacan cōmon ēastnorðerne windas, and se angrīslīca sūðwesterna wind him ongēan stōd,<sup>7</sup> and ðæt scip eall

<sup>1</sup> Apollonius, King of Tyre, has fled from the cruelty and treachery of Antiochus, King of Antioch, on a richly freighted vessel, and taken refuge with the citizens of Tarsus. Finding the citizens in extremity, on account of a prevalent famine, he relieves their necessities by liberal gifts, whereupon they erect a statue of him in the market-place. But notwithstanding the gratitude of his beneficiaries, he finds it expedient to leave them, and embarks for

Cyrene, on the African coast. It is at this point that our selection begins.

<sup>2</sup> Observe the ellipsis, — *bade greet them all* — where the subject of the infinitive is to be supplied.

<sup>3</sup> See 28.      <sup>4</sup> See 199. b.

<sup>5</sup> Lat. *intra duas horas diei*.

<sup>6</sup> This seems to be a reminiscence of Virgil, *Æneid* I. 103.

<sup>7</sup> Lat. (verse): *Hinc Notus, hinc Boreas, hinc horridus Africus instat*.



tōbærst on ðisse egeslican hrēohnesse. Apollonius<sup>1</sup> gefēran ealle forwurdon<sup>2</sup> tō dēaðe, and Apollonius āna<sup>3</sup> becōm mid sunde tō Pentapolim ðām Cyreniscan lande, and ðær ūpōde on ðām strande. Ðā stōd hē nacod on ðām strande, and  
 5 behēold ðā sǣ, and cwæð:

“Ēalā! ðū sǣ Neptune! manna berēafiend<sup>4a</sup> and unsceð-  
 ðigra beswicend<sup>4a</sup>! ðu eart wælhrēowra ðonne Antiochus se  
 cyning. For mīnum ðingum ðū gehēolde ðās wælhrēow-  
 nesse, ðæt ic ðurh ðē gewurde<sup>4</sup> wǣdla<sup>5</sup> and ðearfa, and  
 10 ðæt se wælhrēowa cyning mē ðy̅ iēð<sup>6</sup> fordōn meahthe.  
 Hwider mæg ic nū faran? Hwæs<sup>7</sup> mæg ic biddan?  
 Oððe hwā giefð<sup>8</sup> ðām uncūðan<sup>9</sup> lifes fultum?”

*Apollonius and the Fisherman.*

Mid-ðy̅-ðe hē ðās ðing wæs sprecende tō him selfum,  
 ðā fǣringa geseah hē sumne fiscere<sup>10</sup> gān, tō ðām hē  
 15 beseah, and ðus sārlice cwæð<sup>11</sup>: “Gemiltsa mē,<sup>12</sup> ðū ealda  
 mann, sīe<sup>13</sup> ðæt ðū sīe. Gemiltsa mē nacodum forlid-  
 enum. Næs<sup>14</sup> nā of earmlicum<sup>15</sup> byrdum<sup>16</sup> geboren; and,

<sup>1</sup> The Latin endings of proper nouns are not always a guide to the case (54). Here we have the genitive.

<sup>2</sup> See *forweorðan*.

<sup>3</sup> See 79.

<sup>4a</sup> See 43. 6.

<sup>4</sup> MS. *gewurðe*.

<sup>5</sup> See 150.

<sup>6</sup> MS. *eaðe*. See 178.

<sup>7</sup> See 156. *b*.

<sup>8</sup> Zupitza's emendation for MS. *gif*.

<sup>9</sup> See 55 and 181.

<sup>10</sup> See 169.

<sup>11</sup> In the original, he falls at the fisherman's feet, and bursts into tears. What reason may have led to the change?

<sup>12</sup> See 164. *g*.

<sup>13</sup> See 193. *c*.

<sup>14</sup> See 189, note.

<sup>15</sup> Lat. *humilibus*.

<sup>16</sup> Plural, where we should expect the singular.

ðæs-ðe<sup>1</sup> ðū geare forwite hwām ðū gemiltsie,<sup>2</sup> ic eom Apollonius, se Tyrisca<sup>3</sup> ealdormann.<sup>4</sup>

Ðā, sōna swā se fiscere<sup>5</sup> geseah ðæt se geonga mann æt his fōtum læg, hē mid mildheortnesse hine ūpāhof, and lādde hine mid him tō his hūse, and ðā ēstas<sup>6</sup> him 5 beforan lēgde ðe hē him tō bēodanne hæfde. Ðā giet hē wolde, be his mihte, mārān ārfæstnesse<sup>7</sup> him gecyðan; tōslāt ðā his wæfels on twā, and sealde Apollonie ðone healfan dæl, ðus cweðende: “Nim ðæt ic ðe tō sellanne hæbbe, and gā intō ðære ceastre. Wēn<sup>8</sup> is<sup>8</sup> ðæt ðū 10 gemēte<sup>9</sup> sumne ðæt<sup>9a</sup> ðe gemiltsie.<sup>10</sup> Gif ðū ne finde<sup>11</sup> nænne ðe ðe gemiltsian wille, wēnd ðonne hider ongēan, and genyhtsumien<sup>12</sup> unc<sup>13</sup> bām mine lýtlan<sup>14</sup> æhta; far ðe<sup>15</sup> on fiscnoð<sup>16</sup> mid mē. Ðeah-hwæðre ic myngie ðe, gif ðū, ful-tumiendum<sup>17</sup> Gode, becymst tō ðinum ærran weorðmynte, 15 ðæt ðū ne forgiete<sup>18</sup> minne ðearfendlican gegierelan.”

Ðā cwæð Apollonius: “Gif ic ðe<sup>19</sup> ne geðence ðonne mē bēṭ bið,<sup>20</sup> ic wýsce<sup>21</sup> ðæt ic eft forlidennesses gefare, and ðinne<sup>22</sup> gelican<sup>22</sup> eft ne gemēte.”

<sup>1</sup> Here = *in order that*. See 157. 1.

<sup>2</sup> See 195.

<sup>3</sup> Proper adjectives in *-isc*, following the Latin, are often used where we employ the genitive. Translate, of *Tyre*.

<sup>4</sup> Lat. *princeps*. <sup>5</sup> See 143.

<sup>6</sup> Lat. *epulas*.

<sup>7</sup> MS. *fæstnesse*. Lat. *pietati*.

<sup>8</sup> Lat. *forsitan*. <sup>9</sup> See 194. a.

<sup>9a</sup> Neut. for masc. <sup>10</sup> See 195.

<sup>11</sup> See 196. d.

<sup>12</sup> See 193. a.

<sup>13</sup> Note the rare dual (81).

<sup>14</sup> See 55.

<sup>15</sup> See 184. a.

<sup>16</sup> See 172. 1.

<sup>17</sup> See 167. Gode is supplied; the Latin has *deo favente*.

<sup>18</sup> See 194. b.

<sup>19</sup> Acc.

<sup>20</sup> Present or future? Could Mod. Eng. *is* be used to translate it?

<sup>21</sup> See 30, and 194. b.

<sup>22</sup> Mod. Eng. still has *thy like*. See 181.

*The Incidents in the Gymnasium.*

Æfter ðisum wordum hē ðode on ðone weg ðe him  
 getæht<sup>1</sup> wæs, oð-ðæt hē becōm tō ðære ceastre geate, and  
 ðær inēode. Mid-ðy-ðe hē ðohte hwone hē biddan meahte  
 lifes fultumes,<sup>2</sup> ðā geseah hē ænne nacodne cnapan geond  
 5 ðā stræte iernan. Sē wæs mid<sup>3</sup> ȝle gesmierwed, and mid  
 sciētan begyrd, and bær geongra<sup>4</sup> manna<sup>4</sup> plegan<sup>4</sup> on handa,  
 tō ðām bæðstȝde<sup>5</sup> belimpēde.<sup>6</sup> And cleopode<sup>7</sup> micelre  
 stefne,<sup>8</sup> and cwæð: "Gehiere,<sup>9</sup> gē ceasterwaran<sup>10</sup>! Gehiere,  
 gē ȝlðeodige,<sup>11</sup> frige and ðeowe, æðele and unæðele! Se  
 10 bæðstȝde is open."

Ðā-ðā Apollonius ðæt gehierde, hē hine unscrȝdde ðām<sup>12</sup>  
 healfan sciccelse ðe hē on hæfde, and ðode intō ðām ðwēale.<sup>13</sup>  
 And mid-ðy-ðe hē behēold hiera ānra<sup>14</sup> gehwilcne on hiera  
 weorce, hē sōhte his gelīcan,<sup>15</sup> ac hē ne meahte hine ðær  
 15 findan on ðām floce. Ðā fāringa cōm Arcestrates, ealre  
 ðære ðeode<sup>16</sup> cyning,<sup>17</sup> mid micelre mēnige his manna,<sup>18</sup> and  
 inēode on ðæt bæð. Ðā āgan se cyning plegian wið<sup>19</sup> his  
 gefērum mid ðoðore.<sup>20</sup> And Apollonius hine<sup>21</sup> gemēngde,<sup>21</sup>

<sup>1</sup> See 187.<sup>2</sup> MS. *fultum*. See 159. *b*.<sup>3</sup> See 174.<sup>4</sup> Lat. *lulus juvenales*.<sup>5</sup> Lat. *gymnasium*.<sup>6</sup> Modifies *plegan*.<sup>7</sup> See 20.<sup>8</sup> See 160. 1. This word is the Chaucerian *stevēn*.<sup>9</sup> See 95, note.<sup>10</sup> This is a compound word, formed of a Latin and an English element. Which is Latin,

and what is its form in that language?

<sup>11</sup> Lat. *peregrini*. See 152.<sup>12</sup> See 162. <sup>13</sup> Lat. *lavacrum*.<sup>14</sup> See 154. *b*.<sup>15</sup> Lat. *parem*, Eng. *peer*.<sup>16</sup> Lat. *regionis*.<sup>17</sup> See 151.<sup>18</sup> Lat. *famularum*. See 154. *a*.<sup>19</sup> Why not *mid*?<sup>20</sup> This curious word is very rare in Old English.<sup>21</sup> Lat. *miscuit se*. See 184. *b*.

swā-swā God wolde, on ðæs cyninges plegan, and, iern-  
ende, ðone ðoðor gelæhte,<sup>1</sup> and, mid swiftre hrædnesse  
geslægene,<sup>2</sup> ongēan gesēnde tō ðæm plegiendan cyninge.  
Eft hē āgēan āsēnde; hē hrædlice slōh, swā hē hine<sup>3</sup>  
næfre feallan ne lēt. Se cyning ðā oncnēow ðæs geongan 5  
snellesse,<sup>4</sup> ðæt hē wiste<sup>5</sup> ðæt hē næfde his gelican on  
ðæm plegan.<sup>6</sup> Ðā cwæð hē tō his gefērum: “Gāð ēow  
heonan; ðes cniht, ðæs-ðe mē ðyncð,<sup>7</sup> is mīn gelīca.”

Ðā-ðā Apollonius gehierde ðæt se cyning hine hērede,  
hē arn hrædlice, and genēalæcte tō ðæm cyninge, and 10  
mid gelæredre<sup>8</sup> handa<sup>9</sup> hē swang<sup>10</sup> ðone top mid swā  
micelre swiftnesse ðæt ðæm cyninge wæs geðūht swilce  
hē of ielde tō geoguðe gewēnd wære. And, æfter ðæm,  
on his cynesetle hē him<sup>11</sup> gecwēmlice<sup>12</sup> ðēnode<sup>13</sup>; and,  
ðā-ðā hē ūtode of ðæm bæðe, hē<sup>14</sup> hine<sup>15</sup> lædde be ðære 15  
handa, and him<sup>16</sup> ðā siððan ðanan gewēnde, ðæs weges<sup>17</sup>  
ðe hē ær cōm.

<sup>1</sup> See 114.

<sup>2</sup> Lat. *subtili velocitate percussam*. The OE. participle is a little awkward.

<sup>3</sup> The ball.

<sup>4</sup> Lat. *velocitatem*.

<sup>5</sup> See 128. What is the latest English quotation that you can find for this word?

<sup>6</sup> This clause is not very clear. The Latin has: *et quia sciebat se (i.e. Archistrates) in pilæ lusu neminem parem habere, ad suos ait, famuli, recedite; hic enim juvenis, etc.*

<sup>7</sup> Lat. *ut suspicor*. See 157. 1

and 164. l. What Mod. Eng. word comes from *mē ðyncð*?

<sup>8</sup> Lat. *docta*.

<sup>9</sup> See 51. 3.

<sup>10</sup> Here the English departs from the Latin: *ceroma fricavit eum tanta subtilitate, ut de sene juvenem redderet*. **Top** would seem to signify the same as *ðoðor*.

<sup>11</sup> See 164. e.

<sup>12</sup> Lat. *gratisime*.

<sup>13</sup> See 28.

<sup>14</sup> Apollonius.

<sup>15</sup> Archistrates.

<sup>16</sup> See 184. a.

<sup>17</sup> See 157.

Ðā cwæð se cyning tō his mannum,<sup>1</sup> siððan Apollonius āgān<sup>2</sup> wæs: "Ic swērie ðurh ðā gemānan hāle<sup>3</sup> ðæt ic mē nāfre bet ne baðode ðonne ic dyde<sup>4</sup> tō-dæg, nāt ic ðurh<sup>5</sup> hwilces geonges mannes ðēnunge.<sup>6</sup> Ðā beseah hē  
 5 hine tō ānum his manna, and cwæð: "Gā, and gewite hwæt<sup>7</sup> se geonga mann sie, ðe mē tō-dæg swā wel gehīersumode."

Se mann ðā ēode æfter Apollonio. Mid-ðy-ðe hē geseah ðæt hē<sup>8</sup> wæs mid horgum<sup>9</sup> sciccelse bewāfed, ðā wende  
 10 hē ongēan tō ðām cyninge, and cwæð: "Se geonga mann ðe<sup>10</sup> ðū æfter āscodest is forliden<sup>11</sup> mann."<sup>11</sup> Ðā cwæð se cyning: "Ðurh<sup>12</sup> hwæt<sup>13</sup> wāst<sup>13</sup> ðū ðæt?" Se mann him andswarode, and cwæð: "Ðeah hē hit self forswige,<sup>14</sup> his gegierela hine gesweotolað." Ðā cwæð se cyning: "Gā  
 15 hrædlice, and sege him ðæt<sup>15</sup> 'se cyning bitt ðe ðæt ðū cume<sup>16</sup> tō his gereorde.'"

*Apollonius at the Feast.*

Ðā Apollonius ðæt gehīerde, hē ðām gehīersumode, and ēode forð mid ðām mēnn, oð-ðæt hē becōm tō ðæs cyninges

<sup>1</sup> Lat. *amicos*.

<sup>2</sup> How is the sense of Mod. Eng. *ago* related to that of this word?

<sup>3</sup> This phrase shows Christian influence.

<sup>4</sup> Note this use of *dōn* to replace a verb of specific meaning.

<sup>5</sup> Governs *ðēnunge*.

<sup>6</sup> See 28.

<sup>7</sup> How does this, as here used, differ in meaning from *hwā*?

<sup>8</sup> Apollonius. <sup>9</sup> Lat. *sordido*.

<sup>10</sup> Governed by *æfter*. See 87. c and 201. 1.

<sup>11</sup> Lat. *naufagus*.

<sup>12</sup> Lat. *unde*.

<sup>13</sup> See 126.

<sup>14</sup> See 196. e.

<sup>15</sup> Confusion of two constructions, the direct and the indirect.

<sup>16</sup> Lat. *ut venias*. Translate by the infinitive, as often in such cases.

healle.<sup>1</sup> Ðā ðode se mann in beforan tō ðæm cyninge, and cwæð: "Se forliden<sup>2</sup> mann is cumen, ðe ðū æfter sendest<sup>3</sup>; ac hē ne mæg for sceame ingān būtan scrūde." Ðā hēt se cyning hine sōna gescrȳdan mid weorðfullum<sup>4</sup> scrūde, and hēt hine ingān tō ðæm gereorde. 5

Ðā ðode Apollonius in, and gesæt, ðær him getæht<sup>5</sup> wæs, ongēan ðone cyning. Ðā<sup>6</sup> wearð ðā sēo ðēnung<sup>7</sup> ingeboren, and, æfter ðæm, cynelic<sup>8</sup> gebēorscipe.<sup>8</sup> And Apollonius nān ðing ne æt, ðeah-ðe ealle oðre menn æton and blīðe wæron. Ac hē behēold ðæt gold, and ðæt 10 seolfor, and ðā dēorwurðan<sup>9</sup> rēaf, and ðā bēodas, and ðā cynelican ðēnunga.<sup>10</sup> Ðā-ðā hē ðis eall mid sārnesse<sup>11</sup> behēold, ðā sæt sum eald and sum<sup>12</sup> æfestig ealdormann be ðæm cyninge. Mid-ðy-ðe hē geseah ðæt Apollonius swā sārlice sæt, and eall ðing behēold, and nān ðing ne 15 æt, ðā cwæð hē tō ðæm cyninge: "Ðū<sup>13</sup> gōða cyning, efne, ðes mann ðe<sup>14</sup> ðū swā wel wið gedest, hē is swīðe æfestfull for ðinum gōde." Ðā cwæð se cyning: "Ðē<sup>15</sup> misðyncð; sōðlice ðes geonga mann ne æfestað on nānum ðingum ðe hē hēr gesiehð, ac hē cȳð<sup>16</sup> ðæt hæfð<sup>17</sup> fela 20

<sup>1</sup> Lat. *ad regem*.

<sup>2</sup> See 55.

<sup>3</sup> Is this present or preterit (113)?

<sup>4</sup> Lat. *dignis*.

<sup>5</sup> See 187.

<sup>6</sup> It has been suggested that the account of this feast may have been imitated from that in *Odys.* 4. 71 ff.

<sup>7</sup> Lat. *gustatio*, a sort of first course.

<sup>8</sup> Lat. *cena regalis*.

<sup>9</sup> See 146.

<sup>10</sup> Lat. *ministeria*.

<sup>11</sup> Lat. *dolore*.

<sup>12</sup> Note the curious repetition of *sum*. The Latin has *senex invidus*.

<sup>13</sup> Lat. *bone rex*. See 152.

<sup>14</sup> Governed by *wið*.

<sup>15</sup> See 164. *l*.

<sup>16</sup> Lat. *testatur*.

<sup>17</sup> See 189, note.

forloren.<sup>1</sup>” Ða beseah Arcestrates se cyning blīðum<sup>2</sup> andwlitan<sup>2</sup> tō Apollonio, and cwæð: “Ðū geonga mann, bēo<sup>3</sup> bliðe<sup>3</sup> mid ūs, and gehyht<sup>4</sup> on God, ðæt ðū mōte self tō ðæm sēlran becuman.”

*Entry of the Princess.*

5 Mid-ðy-ðe se cyning ðæs word gecwæð, ðā fāringa ðær ēode in ðæs cyninges geong dohtor,<sup>5</sup> and cyste hiere fæder and ðā ymbsittendan.<sup>6</sup> Ðā<sup>7</sup> hēo becōm tō Apollonio, ðā gewende hēo ongēan tō hiere fæder, and cwæð: “Ðū gōða cyning, and mīn se<sup>8</sup> lēofesta<sup>9</sup> fæder, hwæt<sup>10</sup>  
10 is ðes geonga mann, ðe ongēan ðē ou swā weorðlicum setle sitt, mid sārlicum<sup>11</sup> andwlitan; nāt<sup>12</sup> ic hwæt hē besorgað.<sup>13</sup>” Ðā cwæð se cyning: “Lēofe<sup>14</sup> dohtor, ðes geonga mann is forliden; and hē geewēmdē mē manna bēst<sup>15</sup> on ðæm plegan. For-ðām ic hine gelaðode tō  
15 ðisum ūrum gebēorscipe. Nāt ic hwæt hē is, nē hwanan hē is; ac gif ðū wille witan hwæt hē sīe, āsca hine, for-ðām ðē<sup>16</sup> gedafenað<sup>17</sup> ðæt ðū wite.<sup>18</sup>”

Ðā ēode ðæt mæden tō Apollonio, and mid forwand-iendre<sup>19</sup> sprāce cwæð: “Ðeah ðū stille<sup>20</sup> sīe and unrōt,

<sup>1</sup> See *forlēosan*, and 37.

<sup>2</sup> Lat. *hilarī vultu*. See 174.

<sup>3</sup> Lat. *epulare*.

<sup>4</sup> Lat. *spera*. See 197.

<sup>5</sup> What state and period of civilization is indicated by the presence of the girl at the banquet?

<sup>6</sup> See 181.

<sup>7</sup> See 202. *d*.

<sup>8</sup> Redundant, according to our conceptions. See 152.

<sup>9</sup> Lat. *optime*.

<sup>10</sup> Lat. *quis*.

<sup>11</sup> Lat. *febili*.

<sup>12</sup> See 126.

<sup>13</sup> Lat. *dolet*.

<sup>14</sup> See 55. Lat. *dulcis*.

<sup>15</sup> See 66 and 154. *d*. Nom., belonging to *hē*.

<sup>16</sup> See 164. *k*.

<sup>17</sup> Lat. *decet*.

<sup>18</sup> See 194. *a*.

<sup>19</sup> Lat. *verecundo*.

<sup>20</sup> See 59.

ðeah<sup>1</sup> ic ðīne æðelborennesse<sup>2</sup> on ðē gesēo. Nū<sup>3</sup> ðonne,<sup>3</sup>  
 gif ðē<sup>4</sup> tō hefig ne ðynce,<sup>5</sup> sege mē ðīnne naman, and ðīn  
 gelimp<sup>6</sup> āreçe mē.” Ðā cwæð Apollonius: “Gif ðū for  
 nīede<sup>7</sup> āscast æfter mīnum naman, ic seçe ge ðē, Ic hine  
 forlēas on sǣ. Gif ðū wilt mīne æðelborennesse witan, 5  
 wite ðū ðæt ic hīe forlēt on Tharsum.<sup>8</sup>” Ðæt mǣden  
 cwæð: “Sege mē gewislicor,<sup>9</sup> ðæt ic hit mæge under-  
 standan.” Apollonius ðā sōðlice hiere āreahte<sup>10</sup> eall<sup>11</sup>  
 his gelimp, and æt ðære spræce<sup>12</sup> ȝnde him<sup>13</sup> fēollon  
 tēaras of ðæm ēagum. 10

Mid-ðy-ðe se cyning ðæt geseah, hē bewēnde hine ðā  
 tō ðære dehter,<sup>14</sup> and cwæð: “Lēofe dohtor, ðū gesyn-  
 godest, mid-ðy-ðe<sup>15</sup> ðū woldest witan his naman and his  
 gelimp. Ðū hæfst nū geednīwod his eald sār,<sup>16</sup> ac ic  
 bidde ðē ðæt ðū gief e him swā-hwæt-swā ðū wille. 15  
 Ðā-ðā ðæt mǣden gehierde ðæt hiere wæs āliefed fram  
 hiere fæder<sup>17</sup> ðæt<sup>18</sup> hēo ær hiere<sup>19</sup> self<sup>19</sup> gedōn wolde, ðā  
 cwæð hēo tō Apollonio: “Apolloni, sōðlice ðū eart ūre<sup>20</sup>;

<sup>1</sup> Second correlative = Lat. *tamen*. Translate *yet*, or omit (201. e).

<sup>2</sup> Lat. *nobilitatem*.

<sup>3</sup> Are these notes of time? The Latin has nothing similar.

<sup>4</sup> See 164. l. <sup>5</sup> See 196. d.

<sup>6</sup> Lat. *casus tuos*. Observe the general resemblance to the story of Dido, in the *Æneid*.

<sup>7</sup> MS. *neode*. Lat. *necessitatis*.

<sup>8</sup> See p. 165, n. 1.

<sup>9</sup> Lat. *apertius*.

<sup>10</sup> See 114.

<sup>11</sup> Plural.

<sup>12</sup> See 153. i.

<sup>13</sup> See 161. 2.

<sup>14</sup> See 52. 2.

<sup>15</sup> Lat. *dum*.

<sup>16</sup> Lat. *veteres ei renovasti dolores*, a reminiscence of the Virgilian (*Æn.* II. 3) *jubes renovare dolorem*.

<sup>17</sup> See 43. 8.

<sup>18</sup> = *what*.

<sup>19</sup> Lat. *ipsa*.

<sup>20</sup> Note this predicate use of *ūre*, = Lat. *noster es* (cf. *Æn.* II. 149).



forlæ̃t ðine murenungel; and, nū<sup>2</sup> ic mīnes fæder<sup>3</sup> læafe hæbbe, ic gedō<sup>4</sup> ðē weligne.” Apollonius hiere ðæs ðancode,<sup>5</sup> and se cyning blissode on his dohtor welwillendnesse,<sup>6</sup> and hiere tō cwæð: “Lēofe dohtor, hāt fēccēan  
 5 ðine hearpan,<sup>7</sup> and gecīeg ðē tō ðinum frīend,<sup>8</sup> and āfiersa fram ðæm geongan his sārnesse.”

*A Lesson in Music.*

Ðā ēode hēo ūt,<sup>9</sup> and hēt fēccēan hiere hearpan. And sōna swā hēo hearpian ongann, hēo mid wynsumum sange gemengde ðære hearpan swēg. Ðā ongunnon ealle ðā  
 10 mēnn hīe hērian on hiere swēgcræfte; and Apollonius āna<sup>10</sup> swīgode. Ðā cwæð se cyning: “Apolloni, nū ðū dēst<sup>11</sup> yfele, for-ðām-ðe ealle mēnn hēriað mīne dohtor on hiere swēgcræfte,<sup>12</sup> and ðū āna hīe, swīgende,<sup>12a</sup> tælst.<sup>13</sup>” Apollonius cwæð: “Ēalā, ðū gōða cyning, gif ðū mē  
 15 gellēfst,<sup>14</sup> ic sēge ðæt ic ongiēte ðæt sōðlice ðīn dohtor gefēoll<sup>15</sup> on swēgcræft, ac hēo næfð hine nā wel geleornod; ac hāt mē<sup>16</sup> nū sēllan ðā hearpan, ðonne wāst<sup>17</sup> ðū nū ðæt ðū gīet nāst.<sup>17</sup>” Arcestrates se cyning cwæð: “Apolloni,

<sup>1</sup> Lat. *mærorem*.

<sup>2</sup> Now, or since?

<sup>3</sup> See 43. 8.

<sup>4</sup> Future sense, *will make*. See 173.

<sup>5</sup> See 159. a.

<sup>6</sup> Lat. *benignitate*.

<sup>7</sup> Lat. *lyram*.

<sup>8</sup> This clause is not altogether clear. It seems to stand for the Lat. *exhilara convivium*, though

of course it does not translate these words.

<sup>9</sup> Not in the Latin.

<sup>10</sup> See 79.

<sup>11</sup> See 140.

<sup>12</sup> Lat. *arte musica*.

<sup>12a</sup> For *swīgiende*.

<sup>13</sup> Lat. *vituperas*.

<sup>14</sup> See 196. d.

<sup>15</sup> Lat. *incidit*. Translate, *has chanced*.

<sup>16</sup> See 164. a.

<sup>17</sup> See 196.

ic oncnāwe sōðlice ðæt ðū eart<sup>1</sup> on eallum ðingum wel gelæred."

Ðā hēt se cyning sellan Apollonie ðā hearpan. Apollonius ðā ūtode, and hine scrȳdde, and sette ænne cynehelm upon his hēafod, and nōm ðā hearpan on his hand, and inēode, and swā stōd ðæt se cyning and ealle ðā ymb sittendan wēndon ðæt hē nāre Apollonius, ac ðæt hē wære Apollines,<sup>2</sup> ðāra hāðenra god. Ðā wearð stilnes and swige<sup>3</sup> geworden innan ðære healle. And Apollonius his hearpenægl genōm, and hē ðā hearpestrēngas mid cræfte āstyrian ongan, and ðære hearpan swēg mid wynsumum sange gemēngde.<sup>4</sup> And se cyning self, and ealle ðe ðær andwearde wæron, micelre stefne cleopedon and hine hēredon. Æfter ðisum forlēt<sup>5</sup> Apollonius ðā hearpan, and<sup>6</sup> plegode, and fela fægerra ðinga<sup>7</sup> ðær forðtēah,<sup>8</sup> ðe ðām folce ungecnāwen wæs and ungewunelic. And him<sup>9</sup> eallum ðearle licode ælc ðāra ðinga<sup>7</sup> ðe hē forðtēah.

Sōðlice, mid-ðy-ðe ðæs cyninges dohtor geseah ðæt Apollonius on eallum gōdum cræftum swā wel wæs getogen,<sup>10</sup> ðā gefēoll hiere mōd on his lufe. Ðā, æfter ðæs bēorscipes geendunge, cwæð ðæt mæden tō ðām cyninge: "Lēofa<sup>11</sup>

<sup>1</sup> See 194, note.

<sup>2</sup> Apollo.

<sup>3</sup> We are reminded of *Æn.* II. 1, *Conticuere omnes.*

<sup>4</sup> To this sentence there corresponds in the Latin:—

arripuit plectrum, animumque accommodat arti;  
cum chordis miscetur vox cantu modulata.

<sup>5</sup> Lat. *deponens.*

<sup>6</sup> The rest of this sentence paraphrases: *induit statum comicum et inauditas actiones expressit, deinde tragicum.*

<sup>7</sup> See 154. a, b.

<sup>8</sup> Lat. *expressit.*

<sup>9</sup> See 164. k.

<sup>10</sup> See *getēon*. What relation has *getogen* to Mod. Eng. *wanton*?

<sup>11</sup> See 55.

fæder, þū liefdest mē, lȳtle<sup>1</sup> ær,<sup>1</sup> ðæt<sup>2</sup> ic<sup>2</sup> mōste<sup>2</sup> giefan Apollonio swā-hwæt-swā ic wolde of ðinum goldhorde." Arcestrates se cyning cwæð tō hiere: "Gief him swā-hwæt-swā þū wille.<sup>3</sup>" Hēo ðā swiðe bliðe ūtēode,<sup>4</sup> and  
 5 cwæð: "Lārēow<sup>5</sup> Apolloni, ic giefe ðē, be mīnes fæder lēafe, twā hund punda<sup>6</sup> goldes,<sup>7</sup> and fēower hund punda<sup>6</sup> gewihte<sup>8</sup> seolfres,<sup>7</sup> and ðone mæstan dæl dēorwurðes<sup>9</sup> rēafes, and twēntig ðēowa<sup>10</sup> manna.<sup>10</sup>" And hēo ðā ðus cwæð tō ðām ðēowum mannum: "Berað ðās ðing mid  
 10 ēow, ðe ic behēt Apollonio mīnum lārēowe, and lēcgeað innan būre<sup>11</sup> beforan mīnum frēondum." Ðis wearð ðā ðus gedōn, æfter ðære cwēne hāse<sup>12</sup>; and ealle ðā mēnn hiere giefra hēredon ðe<sup>13</sup> hīe gesāwon. Ðā sōðlice geendode se gebēorscipe, and ðā mēnn ealle ārison,<sup>14</sup> and  
 15 grēttton ðone cyning and ðā cwēne, and bādon hīe gesunde bēon,<sup>15</sup> and hām gewēndon. Ēac swilce Apollonius cwæð: "Ðū gōða cyning, and earmra<sup>16</sup> gemiltsiend, and ðū cwēn, lāre<sup>16</sup> lufiend, bēon gē gesunde.<sup>17</sup>" Hē beseah ēac tō ðām ðēowum mannum, ðe ðæt mæden him  
 20 forgiefen hæfde,<sup>18</sup> and him cwæð tō: "Nimað ðās ðing mid

<sup>1</sup> Lat. *paulo ante*. See 178.<sup>11</sup> Lat. *triclinio*.<sup>2</sup> Translate by the infinitive sign, *to*. The OE. follows the Latin.<sup>12</sup> See the derivation of Mod. Eng. *behest*.<sup>3</sup> See 197.<sup>13</sup> Refers to mēnn.<sup>4</sup> Not in Latin.<sup>14</sup> So in *Bēowulf* (653-655): "Werod eall ārās; grētte þā . . . guma oðerne, . . . and him hæl ābēad."<sup>5</sup> Lat. *magister*.<sup>6</sup> See 154. c.<sup>15</sup> Lat. *vale dicentes*.<sup>7</sup> See 153. f.<sup>16</sup> See 153. d.<sup>8</sup> See 174.<sup>17</sup> Lat. *valet*.<sup>9</sup> MS. *deorwurðan*.<sup>10</sup> Lat. *servos*.<sup>18</sup> See 188.

ēow, ðe mē sēo cwēn forgeaf, and gān<sup>1</sup> wē sēcean ūre giesthūs, ðæt wē mægen ūs<sup>2</sup> geręstan."

*Apollonius as Teacher.*

Ðā ādrēd ðæt mæden ðæt hēo nǣfre eft Apollonium ne gesāwe swā<sup>3</sup> hraðe swā hēo wolde; and ēode ðā tō hiere fæder, and cwæð: "Ðū gōða cyning, licað ðē wel 5 ðæt Apollonius, ðe ðurh ūs tō-dæg gegōdod<sup>4</sup> is, ðus heonan fare,<sup>5</sup> and cumen yfele męnn and berēafien hine?" Se cyning cwæð: "Wel ðū cwāde. Hāt hine<sup>6</sup> findan hwær hē hine mæge weorðlicost<sup>7</sup> geręstan." Ðā dyde ðæt mæden swā hiere beboden<sup>8</sup> wæs; and Apol- 10 lonius onfēng ðære wununge ðe him betæht wæs, and ðær inēode, Gode<sup>9</sup> ðanciende, ðe him ne forwiernde<sup>10</sup> cynelices weorðscipes and frōfre. Ac ðæt mæden hæfde unstillē<sup>11</sup> niht, mid ðære lufe onǣled ðæra worda<sup>12</sup> and sanga ðe hēo gehierde æt Apollonie. And nā lęng<sup>13</sup> hēo 15 ne gebād ðonne hit dæg wæs, ac ēode sōna swā hit lēoht wæs, and gesæt beforan hiere fæder<sup>14</sup> będde. Ðā cwæð se cyning: "Lēofe dohtor, for hwȳ<sup>15</sup> eart<sup>16</sup> ðū ðus ærwacol?" Ðæt mæden cwæð: "Mē āweahton ðā ge-neordnessa<sup>17</sup> ðe ic giestran-dæg<sup>18</sup> gehierde. Nū bidde ic 20

<sup>1</sup> See 193. a.

<sup>2</sup> See 184. b.

<sup>3</sup> Swā . . . wolde not in Latin.

<sup>4</sup> Lat. *ditatus*.

<sup>5</sup> See 194. a.

<sup>6</sup> MS. *him*.

<sup>7</sup> See 76.

<sup>8</sup> See 187.

<sup>9</sup> See 164. m.

<sup>10</sup> See 159. a.

<sup>11</sup> Lat. *inquietam*.

<sup>12</sup> Dependent on lufe.

<sup>13</sup> See 77. <sup>14</sup> See 43. 8.

<sup>15</sup> See 175. <sup>16</sup> See 138.

<sup>17</sup> Lat. *studia*. Translate, *accomplishments*.

<sup>18</sup> Lat. *hesterna*. Is giestran related to the Latin word?

ðē, for-ðām,<sup>1</sup> ðæt ðū befæste<sup>2</sup> mē ūrum cuman,<sup>3</sup> Apollonie, tō<sup>4</sup> lāre.<sup>4</sup>” Ðā wearð se cyning ðearle geblissod, and hēt fēcecan Apollonium, and him tō cwæð: “Mīn dohtor giernð ðæt hēo mōte leornian æt ðē ðā gesæligan  
 5 lāre ðe ðū canst<sup>5</sup>; and, gif ðu wilt ðisum ðingum<sup>6</sup> gehiersum bēon, ic swērie ðē, ðurh mīnes rīces mægenu,<sup>7</sup> ðæt swā-hwæt-swā ðū on sǣ forlure, ic ðē ðæt on lande gestaðelie.<sup>8</sup>” Ðā-ðā Apollonius ðæt gehierde, hē onfēng ðæm<sup>9</sup> mæden tō lāre, and hiere tæhte swā wel swā hē  
 10 self geleornode.<sup>10</sup>

*The Three Suitors.*

Hit gelamp ðā æfter ðisum, binnan fēawum tīdum,<sup>11</sup> ðæt Arcestrates se cyning hēold Apollonius hand on handa; and ēodon swā ūt on ðære ceastre strāte. Ðā, æt nīehstan, cōmon ðær gān<sup>12</sup> ongēan hīe ðrīe gelærede<sup>13</sup>  
 15 weras and æðelborene, ðā lange ær gierndon<sup>14</sup> ðæs cyninges dohtor. Hīe ðā ealle ðrīe tōgædere ānre stefne<sup>15</sup> grētton ðone cyning. Ðā smercode<sup>16</sup> se cyning, and him tō beseah,

<sup>1</sup> Lat. *itaque*.

<sup>2</sup> Lat. *tradas*.

<sup>3</sup> Lat. *hospiti*.

<sup>4</sup> Lat. *studiorum percipiend-  
 orum gratia*.

<sup>5</sup> Cf. Chaucer, *Miller's Tale* 18: “I can a noble tale.” This sense occurs as late as the middle of the 17th century; Lovelace has: “Yet can I music too.” So Jonson, *Magnetic Lady* 1.1: “She could the Bible in the holy tongue.”

<sup>6</sup> Lat. *desiderio natae meae*. See 165.

<sup>7</sup> Lat. *vires*.

<sup>8</sup> Lat. *restituam*.

<sup>9</sup> See 164. j.

<sup>10</sup> Here follows, in the Latin, an account of how the girl feigned illness, on account of her love for Apollonius.

<sup>11</sup> Lat. *post paucos dies*.

<sup>12</sup> See 199. 1.

<sup>13</sup> Lat. *scholastici*.

<sup>14</sup> Lat. *in matrimonium petierunt*. Pluperfect (189).

<sup>15</sup> See 160. 1.

<sup>16</sup> Lat. *subridens*.

and ðus cwæð: "Hwæt is ðæt, ðæt gē mē ānre stefne grēttan?" Ðā andswarode hiera ān, and cwæð: "Wē bādon gefyrn ðīnre dohtor; and ðū ūs oft hrædlice mid<sup>1</sup> ȝlcunge<sup>1</sup> geswenctest.<sup>1</sup> For-ðām wē cōmon hider tō-dæg ðus tōgædere. Wē sindon ðīne ceastergewaran, of æðelum 5 gebyrdum<sup>2</sup> geborene; nū bidde wē ðē ðæt ðū gecēose ðē<sup>3</sup> ænne of ūs ðrīm, hwilene ðū wille ðē<sup>3</sup> tō<sup>4</sup> āðume habban." Ðā cwæð se cyning: "Nabbe gē nā gōdne<sup>5</sup> tīman ārēdod.<sup>6</sup> Mīn dohtor is nū swiðe bisig ymb hiere leornunga.<sup>7</sup> Ac, ðy-lās-ðe<sup>8</sup> ic ēow ā lēng slæce,<sup>9</sup> āwritað ēowre naman on 10 gewrite, and hiere morgengiefe<sup>10</sup>; ðonne āsēnde ic ðā gewritu mīnre dehter, ðæt hēo self gecēose hwilene ēower<sup>11</sup> hēo wille." Ðā dydon ðā cnihtas swā; and se cyning nōm<sup>12</sup> ðā gewritu, and geinseglode hīe mid his hringe, and sealde Apollonio, ðus cweðende: "Nim nū, 15 lārēow Apolloni, swā hit ðē ne mislicie,<sup>13</sup> and bring ðīnum lāringmædene.<sup>14</sup>" Ðā nōm Apollonius ðā gewritu, and ēode tō ðære cynelican healle.<sup>15</sup>

<sup>1</sup> Lat. *differendo crucias*.

<sup>2</sup> Lat. *natalibus*.

<sup>3</sup> See 161.

<sup>4</sup> Cf. Mod. Eng. 'take to wife.'

<sup>5</sup> Lat. *apto*.

<sup>6</sup> MS. *aredodne*.

<sup>7</sup> Lat. *studiorum*.

<sup>8</sup> Lat. *ne*.

<sup>9</sup> Lat. *videar . . . differre*.

<sup>10</sup> Lat. *dotis quantitatem*. The present given on the morning

after marriage, according to Teutonic usage. Cf. Mod. Ger. *Morgengabe*.

<sup>11</sup> MS. *cowerne*.

<sup>12</sup> See 105.

<sup>13</sup> Lat. *sine contumelia tua*; an apology for sending Apollonius on an errand. See 196. c.

<sup>14</sup> Lat. *discipulae*.

<sup>15</sup> Lat. *domum*. The Latin adds *introiit cubiculum*.

*The Princess Chooses.*

Mid-ðam-ðe ðæt mæden geseah Apollonium, ðā cwæð  
 heo: "Lārēow, hwȳ gæst ðū āna<sup>1</sup>?" Apollonius cwæð:  
 "Hlæfdige<sup>2</sup>—næs giet yfel wif<sup>3</sup>—nim ðās gewritu,<sup>4</sup> ðe  
 ðin fæder ðe sēnde,<sup>4</sup> and ræd." Ðæt mæden nōm, and  
 5 rædde ðæra ðrēora cnihta naman; ac heo ne funde<sup>5</sup> nā  
 ðone naman ðæron ðe heo wolde. Ðā heo ðā gewritu  
 oferræd hæfde, ðā beseah heo tō Apollonio, and cwæð:  
 "Lārēow, ne ofðyncð<sup>6</sup> hit ðe gif ic ðus wer gecēose?"  
 Apollonius cwæð: "Nā; ac ic blissie swiðor<sup>7</sup> ðæt ðū  
 10 meaht, ðurh ðā lāre ðe ðū æt mē underfēnge, ðe self on  
 gewrite gecȳðan hwilcne hiera ðū wille.<sup>8</sup> Mīn willa is  
 ðæt ðū ðe wer gecēose ðær ðū self wille.<sup>9</sup>" Ðæt mæden  
 cwæð: "Ēalā lārēow, gif ðū mē lufodest, ðū hit besorg-  
 odest.<sup>10</sup>" Æfter ðisum wordum heo mid mōdes<sup>11</sup> ānræd-  
 15 nesse<sup>11</sup> āwrāt oðer gewrit, and ðæt geinseglode, and  
 sealde Apollonio. Apollonius hit ðā ūt bær on ðā  
 stræte,<sup>12</sup> and sealde ðæm cyninge. Ðæt gewrit wæs ðus  
 gewriten: "Ðū gōða cyning, and mīn se lēofesta fæder,

<sup>1</sup> The OE. is not clear. The Latin has: *Quid est quod singularis cubiculum introisti?*

<sup>2</sup> Lat. *domina*. How is *hlæfdige* related in meaning to *hlāford*?

<sup>3</sup> Not clear either in the Latin or the English. Some MSS. have, *nendum mulier et mala*; one has, *non unquam mulier fuit mala*.

<sup>4</sup> Translate, *has sent*. See 188.

<sup>5</sup> See 104.

<sup>6</sup> Lat. *dolet*.

<sup>7</sup> Translate, *rather*. See 76.

<sup>8</sup> She has evidently learned from him how to write, according to the English. The Latin has: *Immo gratulor quod habundantia studiorum percepta me volente nubis*.

<sup>9</sup> See 196. c.

<sup>10</sup> Lat. *doleres*. Indicative, where the optative might be expected.

<sup>11</sup> Lat. *amoris audacia*.

<sup>12</sup> Lat. *forum*, as above, p. 178, l. 13.

nū ðīn mildheortnes mē lēafe sealde ðæt ic self mōste  
cēosan hwilcne wer ic wolde, ic sēcge ðē tō sōðum, ðone  
forlidenan mann ic wille; and gif ðū wundrie ðæt swā  
sceamfæst<sup>1</sup> fāmne<sup>1</sup> swā unforwandiendlice<sup>2</sup> ðās word  
āwrāt, ðonne wite<sup>3</sup> ðū ðæt ic hæbbe ðurh weax āboden,<sup>4</sup> 5  
ðe nāne sceame ne can,<sup>5</sup> ðæt ic self ðē for sceame sēcgean  
ne meahte.”

Ðā-ðā se cyning hæfde ðæt gewrit oferræd,<sup>6</sup> ðā nyste  
hē hwilcne forlidenne hēo nēnde. Beseah ðā tō ðām  
ðrim cnihtum, and cwæð: “Hwile ðower is forliden?” 10  
Ðā cwæð hiera ān, se hātte Ardalius: “Ic eom for-  
liden.”<sup>7</sup> Se oðer him andwyrde, and cwæð: “Swīga ðū.  
Ādl ðē fornime,<sup>8</sup> ðæt ðū ne bēo<sup>9</sup> hāl nē gesund. Mid  
mē ðū bōccræft<sup>10</sup> leornodest, and ðū nāfre būtan ðære  
ceastre geate fram mē ne cōme. Hwær gefōre<sup>11</sup> ðū for- 15  
lidennesses?” Mid-ðy-ðe se cyning ne meahte findan  
hwile hiera forliden wære,<sup>12</sup> hē beseah tō Apollonio, and  
cwæð: “Nim ðū, Apolloni, ðis gewrit, and ræd hit;  
eaðe mæg geweorðan ðæt ðū wite ðæt ic nāt, ðū ðe  
ðær andweard wære.”<sup>13</sup> Ðā nōm Apollonius ðæt gewrit, 20  
and rædde. And sōna swā hē ongeat ðæt hē gelufod

<sup>1</sup> Lat. *pudica virgo*.

<sup>2</sup> Lat. *impudenter*; one MS. *impruidenter*.

<sup>3</sup> See 198.

<sup>4</sup> Lat. *mandavi*.

<sup>5</sup> See above, p. 178, n. 5.

<sup>6</sup> Lat. *perlectis*.

<sup>7</sup> On *for-* see Coleridge, *Omni-ana* (Bohn ed., p. 414): “It is grievous to think how much less

careful the English have been to preserve than to acquire. Why have we lost, or all but lost, the *ver* or *for* as a prefix, — *fordone*, *forwearied*, etc.; and the *zer* or *to*, — *zerreissen*, to rend, etc.?”

<sup>8</sup> See 193. a.

<sup>9</sup> See 196. g.

<sup>10</sup> Lat. *litteras*.

<sup>11</sup> See 107.

<sup>12</sup> See 194. b.

<sup>13</sup> Is this optative?



wæs fram ðæm mædene, his<sup>1</sup> andwlita<sup>1</sup> eall<sup>1</sup> ārēadode.<sup>1</sup>  
 Ðā se cyning ðæt geseah, ðā nōm hē Apollonies hand,  
 and hine<sup>2</sup> hwōn fram ðæm cnihtum gewēnde, and cwæð:  
 “Wāst<sup>3</sup> ðū ðone forlidenan mann?” Apollonius cwæð:  
 5 “Ðū gōða cyning, gif ðīn willa bið, ic hine wāt.” Ðā  
 geseah se cyning ðæt Apollonius mid rōsan<sup>4</sup> rude<sup>4</sup> wæs  
 eall oferbræded.<sup>5</sup> Ðā ongeat hē ðone cwide, and ðus  
 cwæð tō him: “Blissa, blissa, Apolloni, for-ðām-ðe mīn  
 dohtor gewilnað ðæs<sup>6</sup> ðe mīn willa is. Ne mæg sōðlice  
 10 on ðyllicum ðingum<sup>7</sup> nān<sup>8</sup> ðing geweorðan būtan Godes<sup>9</sup>  
 willan.” Arcestrates beseah tō ðæm ðrim cnihtum, and  
 cwæð: “Sōð<sup>10</sup> is<sup>10</sup> ðæt ic ēow ær sæde, ðæt gē ne cōmon  
 on gedafenlicrē<sup>11</sup> tīde mīnre dohtor tō biddanne, ac  
 ðonne<sup>12</sup> hēo mæg hīe fram hiere lāre geæmetgian, ðonne  
 15 sēnde ic ēow word.<sup>13</sup>”

Ðā gewēndon hīe hām mid ðisse andsware, and Arcestrates  
 se cyning hēold forð on Apollonius hand, and hine  
 lādde hām mid him, nā swilce hē cuma wære,<sup>14</sup> ac swilce  
 hē his āðum wære. Ðā, æt nīehstan, forlēt se cyning  
 20 Apollonius hand, and ēode āna intō ðæm būre ðær his  
 dohtor inne wæs, and ðus cwæð: “Lēofe dohtor, hwone  
 hæfst ðū ðē gecoren tō gemæcean<sup>15</sup>?” Ðæt mæden<sup>16</sup>  
 ðā fēoll tō hiere fæder fōtum, and cwæð: “Ðū ārfæsta<sup>17</sup>

<sup>1</sup> Lat. *erubuit*.<sup>2</sup> See 184. *b*.<sup>3</sup> See 126. Lat. *invenisti*.<sup>4</sup> Lat. *roseo rubore*.<sup>5</sup> Lat. *perfusam*.<sup>6</sup> See 156. *a*.<sup>7</sup> Lat. *hujusmodi negotio*.<sup>8</sup> See 183.<sup>9</sup> A Christian trait.<sup>10</sup> Lat. *certe*.<sup>11</sup> Lat. *apto*. See p. 179, l. 8.<sup>12</sup> See 202. *d*.<sup>13</sup> Note the English idiom. The Latin has, *mittam ad vos*.<sup>14</sup> See 196. *c*. <sup>15</sup> Lat. *conjugem*.<sup>16</sup> See 28. <sup>17</sup> Lat. *piissime*.

fæder, gehier ðinre dohtor willan.<sup>1</sup> Ic lufie ðone for-  
lidenan mann, ðe wæs ðurh ungelimp<sup>2</sup> beswicen<sup>2</sup>; ac,  
ðy-læs-ðe<sup>3</sup> ðe twēonie<sup>4</sup> ðære spræce, Apollonium ic wille,  
mīnne lārēow; and gif ðū mē him ne selest, ðū forlætst  
ðine dohtor.” Se cyning ðā sōðlice ne meahte āræfnian<sup>5</sup> 5  
his dohtor tēaras, ac ārærde hīe up, and hīere tō cwæð:  
“Lēofē dohtor, ne ondræd ðū ðe æniges<sup>6</sup> ðinges.<sup>6</sup> Ðū  
hæfst gecoren ðone wer ðe mē wel licað.” Eode ðā ut,  
and beseah tō Apollonio, and cwæð: “Lārēow Apolloni,  
ic smēade mīnre dohtor mōdes willan; ðā āreahte heo 10  
mid wōpe<sup>7</sup> betweox ððre spræce, ðās ðing ðus cweðende:  
‘Ðū geswōre Apollonio, gif hē wolde gehīersumian mīnum  
willan on lāre, ðæt ðū woldest him geinnian<sup>8</sup> swā-hwæt-  
swā sēo sē him ætbræd.<sup>9</sup> Nū, for-ðām-ðe hē gehīersum  
wæs ðinre hāse and mīnum willan, ic fōr æfter him 15  
[mid willan and mid lāre<sup>10</sup>].’”

<sup>1</sup> Lat. *desiderium*.

<sup>2</sup> Lat. *fortuna deceptum*.

<sup>3</sup> OE. *ðy-læs-ðe* gives Mod. Eng. *lest*. What phonological rule determines the final *t*?

<sup>4</sup> See 159. *b* and 196. *f*.

<sup>5</sup> Lat. *sustinens*.

<sup>6</sup> Lat. *de aliqua re*.

<sup>7</sup> Lat. *lacrimis* (cf. *Æn.* III. 348).

<sup>8</sup> Lat. *dares*. <sup>9</sup> Lat. *abstulit*.

<sup>10</sup> The OE. MS. breaks off at him. I have supplied what follows according to the Latin, *voluntate et doctrina*. The story thus continues in the Latin: After the marriage, Apollonius

hears of the death of King Antiochus, and, with his wife, sets sail for Antioch. There follow the events related in the Shakespearean *Pericles*, in the main as in Acts III., IV., and V., though with not a few differences. The infant daughter has grown up, and, after a variety of experiences, has been restored to Apollonius. His queen is priestess of Diana of Ephesus, and thither he proceeds, being warned by an angel in a dream to make that, instead of Tarsus, his next goal. At this point the OE. fragment recommences.

*Apollonius relates his Adventures.*

Ðā wæs hiere<sup>1</sup> gecyðed, ðe ðær ealdor<sup>2</sup> wæs, ðæt ðær  
 wære sum cyning, mid his āðume and mid his dehter,  
 mid miclum giefum. Mid-ðām-ðe heo ðæt gehierde, heo  
 hie selfe mid cynelicum rēafe gefræt wode and mid pur-  
 5 pran gescrýdde, and hiere hēafod mid golde and mid  
 gimnum geglengde, and, mid miclum fāmnena hēape  
 ymbtrymmed,<sup>3</sup> cōm tōgēanes ðām cyninge. Hēo wæs  
 sōðlice ðearle wlitig; and, for ðære miclan lufe ðære  
 clānnesse,<sup>4</sup> hie sǣdon ealle ðæt ðær nāre nān Dianan  
 10 swā gecwēme<sup>5</sup> swā heo.

Mid-ðām-ðe Apollonius ðæt geseah, hē mid his āðume  
 and mid his dehter tō hiere urnon,<sup>6</sup> and fēollon ealle tō  
 hiere fōtum, and wēndon<sup>7</sup> ðæt heo Diana wære, sēo gyden,  
 for hiere miclan beorhtnesse and wlite. Ðæt hālig<sup>8</sup> ærn<sup>8</sup>  
 15 wearð ðā geopenod, and ðā lāc<sup>9</sup> wæron ingebrōhte, and  
 Apollonius ongan<sup>10</sup> ðā spreca and cweðan: "Ic fram

<sup>1</sup> The wife of Apollonius.

<sup>2</sup> Chief, *i.e.* chief priestess.

<sup>3</sup> Lat. *virginum constipata catervis*. An epic trait. Thus in the *Æneid* (4. 136), Dido goes forth, *magna stipante caterva*. Thus in the *Odyssey* (16. 413), Penelope "went on her way to the hall, *with the women her hand-maids*." And thus in *Beowulf* (923-925), Hrothgar

tryddode tīrfæst getrume micle  
 cystum gecyðed, and his cwēn mid  
 him  
 medostig gemæt mægða hōse.

<sup>4</sup> Lat. *castitatis*.

<sup>5</sup> Lat. *gratam*. See 165.

<sup>6</sup> See 104. Does this verb agree with its subject?

<sup>7</sup> Cf. Chaucer, *Knight's Tale* 243 ff.:—

I not whether sche be womman or  
 goddessse;  
 But Venus is it, sothly as I gesse.

<sup>8</sup> Lat. *sacrario*. *Ærn* forms part of the Mod. Eng. *barn*; what does the other element of this word stand for?

<sup>9</sup> Lat. *muneribus*.

<sup>10</sup> Lat. *cœpit*.

cildhæde wæs Apollonius genæmned, on Tyrum geboren. Mid-ðam-ðe ic becōm tō fullum andgiete,<sup>1</sup> ðā næs nān cræft<sup>2</sup> ðe wære<sup>3</sup> fram cyningum begān, oððe fram æðelum mannum, ðæt ic ne cūðe.<sup>4</sup> . . . Ðā wearð ic on sǣ forliden, and cōm tō Cyrenense. Ðā underfēng 5 mē Arcestrates se cyning mid swā micelre lufe ðæt ic æt niehstan gearnode ðæt hē geaf mē his æcennedan<sup>5</sup> dohtor tō gemæccean. Sēo<sup>6</sup> fōr ðā mid mē tō onfōnne mīnum cynerīce, and ðās mīne dohtor, ðe ic beforan ðē, Diana, geandweard hæbbe, æcende on sǣ, and hīere gāst 10 ālēt. Ic ðā hīe mid cynelicum rēafe gescrȳdde, and mid golde and gewrite on ciste ālēgde, ðæt sē, ðe hīe funde, hīe weorðlice bebyrgde<sup>7</sup>; and ðās mīne dohtor befæste<sup>8</sup> ðæm mǎnfullestum<sup>9</sup> mannum<sup>9</sup> tō fēðanne.<sup>10</sup> Fōr mē ðā tō Egypta lande fēowertīene gēar on hēofe. Ðā ic 15 ongēan cōm, ðā sǣdon hīe mē ðæt mīn dohtor wære forðfaren,<sup>11</sup> and mē wæs mīn sār eall geednīwod.”

### *The Recognition.*

Mid-ðam-ðe hē ðās ðing eall āreaht hæfde, Arcestrate sōðlice, his wīf, ūp ārās and hine ymbclypte. Ðā nyste nā<sup>12</sup> Apollonius, nē<sup>13</sup> ne<sup>13</sup> geliefde, ðæt hēo his gemæccea 20

<sup>1</sup> Lat. *scientiam*.

<sup>7</sup> See 196. d.

<sup>2</sup> Lat. *ars*.      <sup>3</sup> See 197.

<sup>8</sup> Lat. *commendavi*.

<sup>4</sup> I have omitted the portion which relates to his adventures before his shipwreck.

<sup>9</sup> MS. *manfullestan mannan*.  
Lat. *nequissimis hominibus*.

<sup>10</sup> Lat. *nutriendam*.

<sup>5</sup> Translate, *own*.

<sup>11</sup> Lat. *defunctam*.

<sup>6</sup> Used almost as personal pronoun. From what source is Mod. Eng. *she* derived?

<sup>12</sup> See 183.

<sup>13</sup> How do *nē* and *ne* differ in meaning?

wære,<sup>1</sup> ac scēaf<sup>2</sup> hīe fram him. Hēo ðā micelre stefne cleopode, and cwæð mid wōpe: "Ic eom Arcestrate ðin gemæccea, Arcestrates dohtor ðæs cyninges, and ðū eart Apollonius mīn lārēow, ðe mē lārdest. Ðū eart se for-  
 5 lidena mann ðe ic lufode. . . . Hwær is mīn dohtor?" Hē bewende hine ðā tō Thasian,<sup>3</sup> and cwæð: "Ðis hēo is." And hīe wēopon ðā ealle, and ēac blissedon.<sup>4</sup> And ðæt word sprang geond eall ðæt land ðæt Apollonius, se mǣra cyning, hæfde funden his wif. And ðær wearð  
 10 ormǣte<sup>5</sup> bliss, and ðā organa wæron<sup>6</sup> getogene,<sup>6</sup> and ðā biēman geblāwene, and ðær wearð blīðe gebēorscipe gegearwod betweox ðām cyning and ðām folce. And hēo gesette hiere gingran, ðe hiere folgode, tō sācerde, and, mid blisse and hēofe ealre ðære mægðe on Efesum,  
 15 hēo fōr mid hiere were, and mid hiere āðume, and mid hiere dehter, tō Antiochian, ðær Apollonio wæs ðæt cynerice gehealden.<sup>7</sup> . . .

*The Fisherman's Reward.*

Ðisum eallum ðus gedōnum,<sup>8</sup> ēode Apollonius, se mǣra cyning, wið ðā sǣ. Ðā geseah hē ðone ealdan fiscere,  
 20 ðe hine ær nacodne underfēng. Ðā hēt se cyning hine

<sup>1</sup> See 194. b.    <sup>2</sup> Lat. *repellit*.

<sup>3</sup> More properly, 'Tharsian'; but cf. Shakespeare's *Thaisa*.

<sup>4</sup> Cf. Macaulay's "With weeping and with laughter still is the story told."

<sup>5</sup> Lat. *ingens*.

<sup>6</sup> Lat. *disponuntur*. Translate, *were played*.

<sup>7</sup> At this point there is an account of Apollonius' travels among his former acquaintances, rewarding them according to their deserts, and cheering the last hours of Archistrates, who divides his kingdom between his daughter and Apollonius.

<sup>8</sup> See 167.

færlice gelæcccean, and tō ðære cynelican<sup>1</sup> healle<sup>1</sup> gelædan. Ðā-ðā se fiscere ðæt geseah, ðæt hine ðā cēpan<sup>2</sup> woldon niman, ðā wēnde hē ærest ðæt hine man sceolde ofslēan; ac, mid-ðām-ðe hē cōm intō ðæs cyninges healle, ðā hēt se cyning hine lædan tōforan ðære cwēne, and ðus cwæð: 5  
 “Ēalā, ðū ēadge cwēn, ðis is mīn tācenbora,<sup>3</sup> ðe mē nacodne underfēng, and mē getæhte ðæt ic tō ðē becōm.” Ðā beseah Apollonius se cyning tō ðām fiscere, and cwæð: “Ēalā, welwillenda<sup>4</sup> ealda,<sup>5</sup> ic eom Apollonius se Tyrisca, ðām ðū sealdest hēalfne ðinne wāfels.” Him 10  
 geaf ðā se cyning twā hund gyldenra<sup>6</sup> pēninga,<sup>6</sup> and hāfde hine tō gefēran ðā-hwile-ðe hē lifde. . . .

*The End.*

Æfter eallum ðisum Apollonius se cyning . . . welwillendlice lifde mid his gemæcccean seofon<sup>7</sup> and hund-seofontig gēara, and hēold ðæt cynerice on Antiochia, 15  
 and on Tyrum, and on Cyrenense. And hē lifde on stilnesse and on blisse ealle ðā tid his lifes æfter his earfoðnesse. And twā bēc hē self gesette be his fare<sup>8</sup>; and āne āsette on ðām temple Diane, oðre on bibliothea. 20

Hēr endað ge wēa ge wela Apollonius ðæs Tyriscan.

<sup>1</sup> Lat. *palatium*.

ducted him, as it were, to his bride.

<sup>2</sup> Lat. *militibus*.

<sup>3</sup> Lat. *paranympus*. The OE. word properly translates Lat. *signifer*. Render here by *groomsman*; the fisherman had con-

<sup>4</sup> Lat. *benignissime*.

<sup>5</sup> See 55 and 181.

<sup>6</sup> Lat. *sestertia auri*.

<sup>7</sup> But Lat. *quatuor*.

<sup>8</sup> Lat. *casus*.

Ræde<sup>1</sup> se ðe wille; and gif hīe hwā<sup>2</sup> ræde, ic bidde  
 ðæt hē ðās āwendednesse ne tæle, ac ðæt hē hele swā-  
 hwæt-swā ðæron sīe tō tāle.<sup>3</sup>

<sup>1</sup> See 193. a.

<sup>2</sup> *Any one*. Still found in the  
 phrase, 'as *who* should say'  
 (*Macb.* 3. 6. 42). In Dekker's

*Satiromastix* (A.D. 1602) there oc-  
 curs, "Suppose *who* enters now."

<sup>3</sup> Cf. Alfred's adjuration at p.  
 162, l. 12 ff.

### XIII.

## THE SIX DAYS' WORK OF CREATION.

(From Ælfric's Hexameron.)

[This may serve as a commentary on Selection I., which, it will be remembered, is a translation by Ælfric. Of the present work its editor, Norman, says (p. vii): "The treatise which is styled by Hickes in his 'Thesaurus' the 'Hexameron of St. Basil' is by no means a literal translation of the well known work of that father, but is partly original, and partly compiled from that work, and from the commentaries of the Venerable Bede upon Genesis. The author of it, from internal evidence, may be pronounced to be Ælfric, as frequent references are made to his homilies, and to his epistles on the Old and New Testament."]

Of Basil's (d. 379) delivery of the original Hexameron, there is a brief, but spirited, account in Villemain's *Tableau de l'Éloquence Chrétienne au IV<sup>e</sup> Siècle* (p. 116 ff.), from which we extract the following: "It is more interesting to survey him in the act of instructing the poor inhabitants of Cæsarea, elevating them to God by the contemplation of nature, and explaining to them the miracles of creation in discourses where the science of the orator who had been trained at Athens is concealed under a persuasive and popular simplicity. Such is the subject of the homilies which bear the name of *Hexameron*. Together with the errors in natural philosophy which are common to all antiquity, they contain many correct views, and descriptions at once felicitous and true."]

On ðæm forman dæge ðre Dryhten gescēop seofonfeald<sup>1</sup>  
 weorc: ðæt wæron ealle englas; and ðæs lēohtes anginn;  
 and ðæt antimber ðe<sup>2</sup> hē of gescēop siððan gesceafta; ðā  
 ūplican heofonan and ðā niðerlican eorðan; ealle wæter-  
 scipas<sup>3</sup>; and ðā wīdgillan sǣ; and ðæt ūplice<sup>4</sup> lyft; eall  
 on ānum dæge. Ðā englas hē geworhte on<sup>5</sup> wundorlicre

<sup>1</sup> See 146.

<sup>2</sup> Governed by *of*.

<sup>4</sup> MS. *uplican*.

<sup>3</sup> See 143, and p. 226, note 22.

<sup>5</sup> Translate, *of*.



fægernesse, and on<sup>1</sup> micelre strēngðe,<sup>2</sup> manige ðūsenda, ealle lichamlēase, libbende on gāste; be ðām wē sǣdon hwīlum ær sweotollicor on gewrite. Næs nā God būtan lēohte ðā-ðā hē lēoht gescēop,—hē is him self lēoht ðe  
 5 onlēht<sup>3</sup> eall ðing; ac hē gescēop ðæs dāges lēoht, and hit siððan geēacnode mid ðām scīnendum tunglum, swā-swā hēræfter sǣgð.<sup>4</sup> Dāges lēoht hē gescēop, and tō-drǣfde ðā ðīestru, ðæt ðā gesceafta gesewenlice wurden ðurh ðæs dāges liehtinge on lēnctenlicre<sup>5</sup> tīde; for-ðām  
 10 hē on lēnctentīde, swā-swā ūs lārēowas sēcgeað, gescēop ðone forman dæg ðisse worulde—ðæt is on gerīmcræfte xv cl. Aprilis<sup>6</sup>—and siððan ðā gesceafta, swā-swā wē sēcgeað hēr. Ðā ūplican heofonas, ðe englas onwuniað, hē geworhte ēac ðā on ðām ilcan dāge; be ðām wē  
 15 singað on sumum sealme<sup>7</sup> ðus: *Opera manuum tuarum sunt cæli*—“Ðīnra handa geweorc sindon heofonas, Dryhten.” Eft on oðrum<sup>8</sup> sealme sang se ilca wītga: *Ipse dixit, et facta sunt; ipse mandavit, et creata sunt*—  
 “Hē self hit gecwæð, and hīe wurdon geworhte; hē self  
 20 hit bebēad, and hīe wurdon gesceapene.” Ðæt wæter and sēo eorðe wǣron gemengde oð ðone ðriddan dæg; ðā tōdyde hīe God, swā-swā hēræfter sǣgð on ðisse gesetnesse. Ðæt lyft hē gescēop tō ūres lifes strangunge; ðurh ðæt wē orðiað, and ēac ðā nīetenu; and ūre fnǣst  
 25 āteorað gif wē ātēon ne magon, mid ūrum orðe, intō ūs

<sup>1</sup> Translate, of.<sup>2</sup> From what adjective? The original ending is -līa.<sup>3</sup> How is this stem related to lēoht? Cf. Jn. 1. 9.<sup>4</sup> = it saith, is described.<sup>5</sup> From lēncten is derived Mod. Eng. Lent.<sup>6</sup> March 18.<sup>7</sup> Ps. 102. 25.<sup>8</sup> Ps. 33. 9.

ðæt lyft and eft útāblāwan, ðā-hwīle-ðe wē bēoð cuce. Ðæt lyft is swā hēah swā-swā ðā heofonlican<sup>1</sup> wolcnu, and ēac ealswā brād swā-swā ðære eorðan brādnes. On ðære<sup>2</sup> flēogað fuglas, ac hiera fiðru ne meahten nāhwider hīe<sup>3</sup> āberan gif hīe ne ābære sēo lyft.

5

*Secunda die fecit Deus firmamentum* — “On ðām ðorum dæge ūre Dryhten geworhte firmamentum,<sup>4</sup>” ðe mēnn hātað rodor. Sē<sup>5</sup> belȳcð<sup>6</sup> on his bōsme ealle eorðan<sup>7</sup> brādnesse,<sup>7</sup> and binnan him is gelōgod eall ðes middan-geard; and hē æfre gæð ābūtan swā-swā iernende hwēol,<sup>10</sup> and hē nāfre ne stęnt stille on ānum, and on ānre węndinge. Ðā-hwīle-ðe hē æne betyrnð, gāð witodlice forð fēower and twēntig tida — ðæt is ðonne ealles ān dæg and ān niht. Ðone rodor God gehēt heofon. Hē is wundorlice hēalīc and wīd on ymbhwyrfte; sē<sup>8</sup> gæð<sup>15</sup> under ðās eorðan ealswā<sup>8</sup> dēop swā bufan, ðeah-ðe ðā ungelæredan mēnn ðæs<sup>9</sup> geliefan ne cunnon. And God ðā tōdælde ðurh his dryhtenlican miht ðā niðerlican wæteru ðe wæron under ðām rodore fram ðām uplicum wæterum ðe wæron bufan ðām rodore. Be ðām uplicum<sup>20</sup> wæterum āwrāt se witga<sup>10</sup> ðus: *Laudate eum celi coelorum, et aquę quę super celos sunt, laudent nomen Domini* — “Hęriað hine heofonas, ðāra heofona heofonas, and ēac ðā wæteru ðe bufan heofonas sind, hęrien hīe Godes

<sup>1</sup> Translate, of heaven.

<sup>2</sup> Nearly = hīere. Lyft fluctuates in gender, in this extract, between fem. and neut.

<sup>3</sup> Acc. plur.

<sup>4</sup> How is this word rendered in p. 124, l. 4.

<sup>5</sup> Nearly = hē.

<sup>6</sup> See belūcan.

<sup>7</sup> See 24.

<sup>8</sup> What is the difference of derivation between *also* and *as*?

<sup>9</sup> See 156. g.

<sup>10</sup> Ps. 148. 4.

naman." Ðus sægð ðæt hálge gewrit. Ne heriað ðā wæteru mid nānum wordum God, ac ðurh ðā gesceafta, ðe hē gescēop wundorlice, his miht is ġesweotolod, and hē bið swā gehæred.

- 5 On ðæm ðridðan dæge ūre Dryhten gegaderode ðā sǣlican<sup>1</sup> y̆ða fram ðære eorðan brādnesse. Sēo eorðe wæs æt fruman eall ungesewenlic, for-ðām-ðe hēo eall wæs mid y̆ðum oferðeaht<sup>2</sup>; ac God hīe āsyndrode fram ðæm sǣlicum y̆ðum on hiere āgenne stęde, swā-swā hēo  
 10 stęnt oð ðis.<sup>3</sup> Hēo ne līð<sup>4</sup> on nānum ðinge, ac on<sup>5</sup> lofte<sup>5</sup> hēo stęnt ðurh ðæs Ānes miht ðe<sup>6</sup> eall ðing gescēop; and hē eall ðing gehielt<sup>7</sup> būtan geswince, for-ðām-ðe his nama is *Omnipotens Deus*, ðæt is on Ēnglisc, "Ælmihtig God." His willa is weorc, and hē wērig ne bið, and his  
 15 micle miht ne mæg nāhwær swincan, swā-swā se wītga<sup>8</sup> āwrāt be him, cweðende, *Quia in manu ejus sunt omnes fines terræ* — "For-ðām-ðe on his handa sindon eall ðære eorðan gemæru." Ðā sǣ hē gelōgode swā-swā hēo līð<sup>4</sup> ġiet wiðinnan ðā eorðan on hiere ymbhwyrfte; and ðeah-  
 20 ðe hēo brād sīe, and gebīeged gehū, and wundorlice dēop, hēo wunað eall swā-ðeah on ðære eorðan bōsme binnan hiere gemærum. God self geseah ðā ðæt hit gōd wæs swā, and hēt ðā eorðan ārodlice spryttan grōwende gærs, and ðā grēnan wyrta mid hiera āgnum sǣde tō manig-  
 25 fealdum lǣcecræfte<sup>9</sup>; and ðā wyrta sōna wynsumlice

<sup>1</sup> Translate, of the sea.

<sup>2</sup> See 114.

<sup>3</sup> Until this, until now.

<sup>4</sup> See 28.

<sup>5</sup> Mod. Eng. aloft.

<sup>6</sup> Refers to Ānes.

<sup>7</sup> See *gehealdan*. Present or preterit?

<sup>8</sup> Ps. 95. 4.

<sup>9</sup> Cf. *Rom. and Jul.* 2. 3. 15 ff.

grēowon,<sup>1</sup> mid manigfealdum blōstmum, mislice geblēode. God hēt hīe ēac spryttan, þurh his godcundan miht, manigfeald trēowcynn, mid hiera wāestmum, mannum tō ofetum and tō oðrum nīedum. And sēo eorðe, sōna swā-swā hiere<sup>2</sup> God bebēad, stōd mid holtum āgrōwen, and 5 mid hēalicum cēderbēamum and mid manigum wudum on hiere wīdgilnesse, mid æppelbærum trēowum and mid ortgeardum, and mid ælcum trēowcynne mid hiera āgnum wāestmum.

On ðām fēorðan dāge ūre Dryhten gecwæð, "Geweorðen 10 nū lēoht" — ðæt sind, ðā lēohtan steorran on ðām heofonlican rodore — "ðæt<sup>3</sup> hīe tōdælan mægen dæg fram niht, and hīe bēon tō tǣcne, and tīda gewyrcen dagum and gēarum, and scīnen on ðām rodore, and onlēhten ðā eorðan." God geworhte ðā sōna twā scīnendu lēoht, 15 miclu and mæru, mōnan and sunnan — ðā sunnan on mērgen tō ðæs dāges lēhtinge, ðone mōnan on æfen mannum tō lēhtinge on nihtlicre tīde mid getācnungum. And ealle steorran hē ēac ðā geworhte, and hē hīe gefæstnode on ðām fæstan rodore, ðæt hīe ðā eorðan 20 onlēhten mid hiera manigfealdum lēoman, and ðæs dāges gīemden<sup>4</sup> and ēac ðære niht, and ðæt lēoht tōdælden and ðā ðīestru on twā. Nāron nāne tīda on ðām gēarlicum getæle ær-ðām-ðe se ælmihtiga Scieppend gescēop ðā tunglu tō gēarlicum tīdum, on manigum 25 getācnungum, on lēnctenlicre emnihte — swā-swā lārēowas sēcgeað on gerīmcraefte, xii kl. Aprilis.<sup>5</sup> And ne bēoð

<sup>1</sup> See grōwan.<sup>3</sup> Cf. p. 125, l. 9 ff.<sup>2</sup> Dat. sing.<sup>4</sup> Cf. p. 126, l. 1 ff.<sup>5</sup> March 21; cf. p. 190, l. 12.

nāfre. *Ēastron*<sup>1</sup> *ǣr* se dæg cume ðæt ðæt lēoht hæbbe ðā  
 ðiestru oferswiðed, ðæt is, ðæt se dæg bēo lēngra<sup>2</sup> ðonne  
 sēo niht. Be ðām ðōrum tīdum cwið ðeos ilce bōc swā-  
 swā God sǣde him self tō Noe: "Sǣdtīma and hǣrfest,  
 5 sumer and winter, ciele and hǣtu, dæg and niht, ne  
 geswīcað nāfre." Ne standað nā ealle steorran on ðām  
 stēapan rodore, ac hīe<sup>3</sup> sume<sup>3</sup> habbað synderlicne gang  
 beneoðan ðām rodore, mislice geēndebyrde; and ðā, ðe  
 on ðām rodore standað, tyrnað<sup>4</sup> ǣfre ābūtan mid ðām  
 10 brādan rodore on ymbhwyrfte ðære eorðan, and hiera<sup>5</sup>  
 nān ne field<sup>6</sup> of ðām fæstan rodore ðā-hwīle-ðe ðeos  
 woruld wunað swā gehāl. Eall swā gǣð sēo sunne,<sup>7</sup> and  
 sōðlice se mōna,<sup>7</sup> ābūtan ðās eorðan mid brādum ymb-  
 hwyrfte, eall swā feor beneoðan swā-swā hīe bufan ūs gǣð.  
 15 On ðām fiftan dæge ūre Dryhten gescēop of wætere  
 ānum ealle fiscas on sǣ and on ēaum, and eall ðæt on  
 him criepð,<sup>8</sup> and ðā miclan hwalas on hiera cynrēnum,

<sup>1</sup> A plural (see the verb) used as singular. *Ēastre* (North. *Ēostre*) was, as Bede tells us, the name of a goddess whose festival was celebrated at the vernal equinox; it is a derivative of *Ēast* (*east*, cognate with Skr. *ushās*, dawn), and this indicates that she was originally a goddess of the dawn. Bede adds that the passover-tide was so called, "Consueto antiquæ observationis vocabulo gaudia novæ solemnitatis vocantes."

<sup>2</sup> See 65.

<sup>3</sup> See 151.

<sup>4</sup> From the Greek word *ρόπος*, one of whose senses is *lathe-chisel*, comes the Greek, and hence the Latin (*tornare*) verb meaning 'to turn in a lathe,' and hence 'to fashion,' 'smooth'; from the Latin is derived the English verb.

<sup>5</sup> Dependent on *nān*.

<sup>6</sup> See *feallan*.

<sup>7</sup> Are these genders what one would expect? What determines them?

<sup>8</sup> See *crēopan*.

and *ēac eall fugolecynn ealswā of wætere, and forgeaf ðæm fuglum flyht geond ðās lyft, and ðæm fiscum sund on ðæm flōwendum ȳðum. God hīe geblētsode ðā, ðus cweðende tō ðæm fiscum, “Weaxað<sup>1</sup> and beoð gemanig-  
 fælde, and gefyllað ðā sē”; and ēac, “Ðā fuglas bēon  
 gemanigfælde bufan ðære eorðan”; and hit gewearð ðā  
 swā. Ðā fuglas, sōðlice, ðe on flōdum wuniað, sindon  
 flaxfēte be Godes forescēawunge, ðæt hīe swimman  
 mægen and sēcean him fōdan. Sume bēoð langswēorede,<sup>2</sup>  
 swā-swā swanas<sup>3</sup> and ielfetan, ðæt hīe ārācean him  
 mægen mēte<sup>4</sup> be<sup>5</sup> ðæm grunde. And ðā, ðe be<sup>6</sup> flæsce  
 libbað, sindon cliferfēte,<sup>7</sup> and scearpe gebilode,<sup>2</sup> ðæt hīe  
 bītan mægen on<sup>8</sup> sceortum sweorum, and swiftran<sup>9</sup> on  
 flyhte, ðæt hīe gelimplice bēon tō hiera lifes<sup>10</sup> tilungum.  
 Nis nā eall fugolecynn on Ēngla ðeode, nē on nānum  
 earde ne bið nāht ēaðe eall fugolecynn, for-ðām-ðe hīe  
 fela sindon, micle on wāestme, and hīe mislice flēogað,  
 swā-swā ūs bēc secgæað sweotollice be<sup>11</sup> ðæm.*

<sup>1</sup> Cf. p. 126, l. 11 ff.

<sup>2</sup> Not past participles, though with the same ending.

<sup>3</sup> *Swanas* and *ielfetan* are here virtually identical; in ON. *swanr* is the poetical, *ālf* the ordinary designation. *Swan* has been doubtfully derived from the root of Lat. *sonare*, and *ielfete* (cf. the ON. form) from that of Lat. *albus*.

<sup>4</sup> Object of *ārācean*.

<sup>5</sup> Here = *from*; cf. ‘*by the roots*.’

<sup>6</sup> Cf. “Man shall not live *by* bread alone.”

<sup>7</sup> *Clifer-* is apparently related to *cleave* = *adhere*.

<sup>8</sup> Translate, *with*. <sup>9</sup> See 64.

<sup>10</sup> An interesting word, related to Mod. Eng. *leave*, Germ. *b(e)leiben*, Gr. *ληπαίνω* = *hold out, persist*; originally, therefore, *life* = *a holding out, continuance*. In German, *body*, one of its older meanings, is the commoner one for *Leib*. Here = *livelihood*.

<sup>11</sup> So in Fielding's *Amelia* (8.2):

On ðæm siextan dæge ūre Dryhten gecwæð: "Ācenne<sup>1</sup>  
 sēo eorðe nū cucu nīetenu on hiera cynrēne, and ðā  
 crēopendan wyrmas, and eall dēorcynn on hiera cyn-  
 rēnum." Hwæt!<sup>2</sup> ðā God geworhte, ðurh his wunderlican  
 5 miht, eall nīetencynn on hiera cynrēnum, and ðā wildan  
 dēor ðe on wudum eardiað, and eall ðæt fiðerfēte<sup>3</sup> bið,  
 of ðære foresædan eorðan, and eall wrymcynn ðā-ðe  
 crēopende bēoð, and ðā rēðan lēon,<sup>4</sup> ðe hēr on lande ne  
 bēoð, and ðā swifstan tigres,<sup>4</sup> and ða sellican pardes,<sup>4</sup>  
 10 and ðā egeslican beran, and ðā ormāetan elpas, ðā-ðe on  
 Ēngla ðeode ācennede ne bēoð, and fela oðru cynn ðe gē  
 ealle ne cunnon. Ðā bēoð langswēorede ðe libbað be  
 gærse, swā-swā olfend<sup>5</sup> and assa, hors and hryðeru,  
 hēadēor and rāhdēor, and gehwile oðru; and ælc bið  
 15 gelimplic tō his lifes tilunge. Wulfas, and lēon, and  
 witodlice beran, habbað strangne sweoran, and sciertran<sup>6</sup>  
 be<sup>7</sup> dāle,<sup>7</sup> and mārān tūscas, tō hiera mētes tilunge, for-  
 ðām-ðe hīe libbað hiera lif<sup>8</sup> be rēaflāce, swā-swā gehwile  
 oðru dēor<sup>9</sup> ðe dēriað ðæm oðrum. Ðā elpas bēoð swā  
 20 micle swilce oðre muntas,<sup>10</sup> and hīe magon libban ðrēo  
 hund gēara, and man mæg hīe wēnian tō wīge mid

"I always love to speak *by* people  
 as I find"; Shak., *M. V.* 1. 2. 58:  
 "How say you *by* the French  
 lord?"

<sup>1</sup> Cf. p. 126, l. 15 ff.

<sup>2</sup> Translate, *Lo!*

<sup>3</sup> *F1ðer-* is akin to Lat. *quattuor*.

<sup>4</sup> From Latin. With *pard* cf.  
 Shakespeare's "Bearded like the  
*pard*."

<sup>5</sup> Not *elephant*, but *camel*. *Elp*  
 (longer form, *elpend*) is *elephant*.

<sup>6</sup> See 65.

<sup>7</sup> Translate, *in part*.

<sup>8</sup> See 168. 1.

<sup>9</sup> Cf. Shakespeare's (*King Lear*  
 3. 4. 143): "Mice and rats and such  
 small *deer*." What is the German?

<sup>10</sup> So the ME. *Bestiary* (ca.  
 1220) says (l. 604): "*Elpes* arn

cræfte, swā ðæt mēnn wyrceað wīghūs him on uppan, and of ðæm feohtað on hiera fierdinge; ðonne fīehð ælc hors<sup>1</sup> afæred<sup>2</sup> ðurh ðā elpas, and, gif him hwā wiðstent, hē bið sōna oftreden.<sup>3</sup> Ac wē nellað nā swīðor nū ymb ðis sprecan.

5

On ðæm ilcan dæge ūre Dryhten wolde mannan gewyrcean of ðære ilcan eorðan, for-ðām-ðe on ðisum fierste afēoll se dēofol of ðære hēalican heofonan, mid his gegadum, for his ūpāhæfednesse, intō helle wīte. Ūre Dryhten cwæð be him on his hālgan godspelle,<sup>4</sup> *In veri-* 10 *tate non stetit, quia veritas non est in eo* — “Hē ne wunode nā on sōðfæstnesse, for-ðām-ðe sēo sōðfæstnes nis nāteshwōn on him.” God hine geworhte wundorlicne and fægerne. Ðā sceolde hē, gif hē wolde, weorðian his Scieppend mid micelre ēaðmōdnesse, ðe hine swā mārne 15 gescēop. Ac hē ne dyde nā swā, ac mid dyrstigre mōdignesse cwæð<sup>5</sup> ðæt hē wolde wyrcean his cynesetl bufan Godes tunglum, ofer ðæra wolcna hēanesse on ðæm norðdæle, and bēon Gode gelic. Ðā forlēt hē ðone Ælmihtigan, ðe is eall sōðfæstnes, and nolde 20 habban his hlāfordscipe, ac wolde bēon him self on his

in Inde riche, on bodi borlic [burly] *berges ilike*.”

<sup>1</sup> This seems to indicate that Ælfric employed Ambrose's adaptation of Basil's *Hexameron*, since the original does not contain this thought. Ambrose has (Bk. VI., Chap. V.): “Quid faciat eques, cum equus ejus perterrefactus tantæ bestię immanitate diffu-

giat.” Above, where elephants are compared to mountains, Basil has, *Βουφοί τῖνές ὄρητοι*; Ambrose, “velut quidam mobiles montes versantur in præliis,” etc.

<sup>2</sup> So Shak., *Macb.* 5. 1. 41: “A soldier, and *afear'd*.”

<sup>3</sup> See 142.

<sup>4</sup> Jn. 8. 44.

<sup>5</sup> Isa. 14. 13.



selfes anwealde. Ðā næfde hē nāne fæstnunge, ac fēoll sōna ādūne, mid eallum ðæm englum ðe æt his rāde wæron, and hīe wurdon āwende tō āwiergdum dēoflum. Be ðæm cwæð<sup>1</sup> se Hælend hēr on ðisum life, “Ic geseah  
 5 ðone scuccan swā-swā scīnende līeget feallende ādūn drēorig of heofonum,” for-ðām-ðe hē āhrēas ungerydelice.

Ðā wolde God wyrcean, ðurh his wundorlican miht, mannan of eorðan, ðe mid ēaðmōdnesse sceolde geearnian ðone ilcan stēde on ðære engla geferrædene ðe se dēofol  
 10 forworhte mid his dystignesse; and God self cwæð ðā, swā-swā ūs sægð ðeos bōc, *Faciāmus hominem ad imaginem nostram et similitudinem nostram, et reliqua*, etc., ðæt is on Ēngliscra sprāce, “Uton gewyrcean mannan tō ūrre anlicnesse and tō ūrre gelicnesse, ðæt hē anweald  
 15 hæbbe ofer eallum fiscum, and ofer fugolcynne, and ofer wildēorum,<sup>2</sup> and ofer eallum gesceafte.” Hēr gē magon gehieran ðā hālgan ðrīnesse and sōðe ānnesse ānre godcundnesse. “Uton wyrcean mannan”—ðær is sēo hālgē ðrīnes. “Tō ūrre anlicnesse”—ðær is sēo ānnes, tō  
 20 ānre anlicnesse, nā tō ðrīm anlicnessum. On ðæs mannes sāwle is Godes anlicnes, for-ðām is se mann sēlra<sup>3</sup> ðonne ðā sāwullēasan nīetenu, ðe nān andgiet nabbað ymb hiera āgenne Scieppend. God ðā geworhte of ðære eorðan lāme,<sup>4</sup> mid his hālgum handum, mannan tō his anlic-  
 25 nessee, and āblēow on his ansīene liflicne blæd; and hē wearð mann geworht on libbendre sāwle. God self ðā siððan gescēop him naman Adam, and of his ānum ribbe

<sup>1</sup> Lk. 10. 18.

<sup>2</sup> What is the etymology of *wilderness*? Cf. 35.

<sup>3</sup> See 66.

<sup>4</sup> See 24.

worhte him gemacan.<sup>1</sup> Hiere nama wæs Ēva, ūre<sup>2</sup> ealra mōdor. And God hīe ðā geblētsode mid ðisse blētsunge, “Weaxað and bēoð gemenigfelde, and gefyllað ðā eorðan, and habbað ēow anweald ofer ðā eorðan, and ofer sǣ fiscum, and ofer ðām flēogendum fuglum, and ofer eallum 5 ðām nīetenum ðe styriað ofer eorðan.” God gescēawode ðā eall his weorc, and hīe wǣron swiðe gōd. And se siexta dæg wearð swā geendod.

And God ðā gefylde on ðām sefoðan dæge his weorc ðe hē worhte on wundorlicum dihte, and hine<sup>3</sup> ðā geręste, 10 and ðone dæg geblētsode, for-ðām-ðe hē on ðām sefoðan dæge geswāc his weorces.<sup>4</sup> Næs hē nā wērig, ðeah-ðe hit swā āwriten sīe; nē he mid ealle ne geswāc ðā gesceafta tō ednīwianne,<sup>5</sup> ac hē geswāc ðæs dihtes<sup>4</sup> ðæs dēoplican crǣftes, swā ðæt hē selde cūðe siððan scieppan nolde, ac 15 ðā ilcan geednīwian oð ende ðisse worulde, swā-swā ūre Hǣlend on his hālgan godspelle gecwæð,<sup>6</sup> *Pater meus usque modo operatur, et ego operor*, ðæt is on Ænglisc, “Mīn Fæder wyrceð gīet oð ðisne andweardan dæg, and ic ēac wyrce.” Ælce gēare<sup>7</sup> bið orf ācenned, and mēnn- 20 isce<sup>8</sup> mēnn<sup>8</sup> tō mannum ācennede, ðā-ðe God gewyrceð swā-swā hē geworhte ðā ærran; and hē ne sciepeð nāne sǣwle būtan ðām cildum ānum, and eall nīetenu nabbað nāne sǣwle.<sup>9</sup>

<sup>1</sup> In Chaucer's *Sir Thopas* we have: “For in this world no womman is Worthy to be my make.” So in Spenser (*F. Q.* 3. 11. 2): “That was as trew in love as turtle to her make.”

<sup>2</sup> See 153. a.

<sup>3</sup> See 184. b.

<sup>4</sup> See 156. k.

<sup>5</sup> See 142.

<sup>6</sup> Jn. 5. 17.

<sup>7</sup> See 176.

<sup>8</sup> Translate, *human beings*.

<sup>9</sup> Based upon Basil 82, where he is combating the theory of the transmigration of souls.

## XIV.

### THE SONG OF THE GLEEMAN.

(Beowulf 89-100.)

[Hrothgar, King of the Danes, builds a spacious hall for the assembly of his retainers. There, from time to time, they are entertained by minstrelsy, — sometimes that of a professional gleeman, and sometimes improvised by one of the warriors, or even by the king himself (cf. *Iliad* 9. 185-189).]

In reading the poetry, the paragraph of the Preface relating to the retention of MS. forms should be borne in mind.]

þær wæs hearpan swæg,  
 swutol sang scopes.<sup>1</sup>    Sægde sē þe cūþe    [90]  
 frumsceaft fīra    feorran reccan,  
 cwæð<sup>2</sup> þæt se Ælmihtiga<sup>3</sup>    eorðan worhte,

<sup>1</sup> For the accord of harp and voice see p. 175, l. 11, and *Odyssey* 8. 266: "Now as the minstrel touched the lyre, he lifted up his voice in sweet song."

<sup>2</sup> Thorkelin, the first editor of *Beowulf*, already noticed the resemblance between this song and that of Iopas in Virgil (*Æn.* 1. 740-747), though this is Christianized in its execution. An earlier sketch of the same conception was that in the *Georgics* (2. 475-482), of which Coning-

ton says: "Virgil probably had in his mind here not only Lucretius and the Greek didactic poets, such as Xenophanes, Empedocles, and Aratus, but the legendary reputation of the poetic teachers of early Greece, such as Orpheus and Musæus. His own notion of an ancient bard is that of a hierophant of nature. . . . The conception belongs not to Augustan Rome, but to primitive Greece, where science was theological and imaginative, and verse the natu-

<sup>3</sup> Cf. p. 124, l. 4 ff.

wlitebeorhtne wang, swā<sup>1</sup> wæter bebūgeð<sup>2</sup>;  
 gesette<sup>3</sup> Sige hrēpig sunnan<sup>4</sup> qnd mōnan<sup>4</sup>  
 lēoman tō lēohte landbūendum, [95]  
 and gefræt wade foldan scēatas  
 5 leomum<sup>5</sup> qnd lēafum; lif ēac gescēop  
 cynna<sup>6</sup> gehwylcum pāra þe cwice hwyrfaþ.<sup>7</sup>  
 Swā ðā drihtguman drēamum lifdon  
 ēadiglice. [100]

ral vehicle of all knowledge and thought. It had, however, been partially realized by Lucretius, whose example exercised a strong influence on Virgil's imagination." As to the possibility of an Old English poet's being familiar with Virgil, compare the testimony of Bede (*Eccl. Hist.* 4. 2) concerning the pupils of Theodore and Hadrian: "Usque hodie supersunt de eorum discipulis qui Latinam Græcamque linguam

æque ut propriam, in qua nati sunt, norunt."

<sup>1</sup> Almost = *which*. In archaic German *so* is thus used: "Von allen, *so* da kamen."

<sup>2</sup> This phrase is found again in the *Andreas*. See p. 216, l. 18.

<sup>3</sup> Cf. p. 125, l. 12 ff. <sup>4</sup> See 153. b.

<sup>5</sup> See 11m, and 174.

<sup>6</sup> Dependent upon *gehwylcum* (154. b).

<sup>7</sup> Here ends the song. The rest refers to Hrothgar's retainers.

## XV.

### THE ROUT OF THE ASSYRIANS.

(From the Judith.)

[Of this extract Ten Brink has said (*Early English Literature*): "To a lucid, well-constructed narrative are joined epic profusion, vigor, and animation. In the highest degree effective is the portrayal of Judith's return to Bethulia, of the warlike advance of the Hebrews, of the surprise of the Assyrian camp, the terror of the Assyrian nobles, who dare not disturb their lord in his rest, and finally of the disbandment and flight of the heathen host."

The portion here given omits the discovery of Holofernes' dead body by the Assyrians. It is based upon the Apocryphal book of Judith, the first few verses of the fifteenth chapter, especially verses 2, 5, 7, and 11. For further particulars see my edition of the *Judith*.

Attention is called to the device employed for indicating parallel or synonymous expressions, which have constituted one of the chief difficulties of OE. poetry. The device consists in the enclosure between reference-letters of the parallel expressions, the synonyms being designated by the same letters. For an example, see p. 204, ll. 5-7.]

þā wurdon blīðe    burhsittende,<sup>1</sup>  
 syððan hī gehȳrdon<sup>2</sup>    hū sēo hālge<sup>3</sup> spræc    [160]  
 ofer hēanne<sup>4</sup> weall.    Hēre wæs on lustum,  
 wið þæs fæstengeates<sup>5</sup>    folc ðnette,  
 5 weras wif sōmod<sup>6</sup>;    wornum and hēapum,  
 ðrēatum<sup>7</sup> and ðrymmum    þrungon and urnon  
 ongēan ðā þēodnes mægð    þūsendmālum,    [165]

<sup>1</sup> See 23.

<sup>2</sup> See 19.

<sup>6</sup> Here almost = and. Through-

<sup>3</sup> See 55.

<sup>4</sup> See 58. 1.

out the following poetry, remem-

<sup>5</sup> W10 sometimes governs the    ber 25.  
genitive; see 158.

<sup>7</sup> See 220.

- ealde ge geonge; æghwylcum<sup>1</sup> wearð  
 men on ðære medobyrig mōd<sup>2</sup> ārēted,<sup>3</sup>  
 syððan hie ongēaton þæt wæs<sup>4</sup> Iūðith cumen  
 eft tō eðle,<sup>5</sup> and ðā ofostlice  
 5 hie<sup>6</sup> mid ðaðmēdum in forlēton. [170]  
 þā sēo glēawe<sup>7</sup> hēt golde gefrætewod<sup>8</sup>  
 hyre ðinenne<sup>9</sup> þancolmōde<sup>9</sup>  
 þæs hērewæðan hēafod<sup>10</sup> onwriðan,  
 and hyt<sup>11</sup> tō<sup>12</sup> bēhðe<sup>12</sup> blōdig<sup>13</sup> ætýwan  
 10 þām burhlēodum,<sup>14</sup> hū hyre æt beaduwe<sup>15</sup> ge- [175]  
 spēow.<sup>16</sup>  
 Spræc<sup>17</sup> ðā sēo æðele tō eallum þām folce:—  
 “Hēr gē magon sweotole, sigerōfe hæleð,<sup>18</sup>  
 lēoda ræswan,<sup>18</sup> on ðæs lāðestan  
 hēðnes heaðorinces hēafod starian,  
 15 Holofernus<sup>19</sup> unlyfigendes,<sup>20</sup> [180]  
 þe ūs mōnna mæst<sup>21</sup> \*morðra\* gefrēmede,

<sup>1</sup> Belongs to *men*.

<sup>2</sup> Subject.

<sup>3</sup> What is the normal form of this word (113)?

<sup>4</sup> Note the auxiliary: *was come*, not *had come*.

<sup>5</sup> See 23.

<sup>6</sup> Acc. sing.

<sup>7</sup> See 181.

<sup>8</sup> Modifies *glēawe*.

<sup>9</sup> Acc. sing.

<sup>10</sup> Object of *onwriðan*.

<sup>11</sup> For *hit*.

<sup>12</sup> = *as a sign*.

<sup>13</sup> Modifies *hyt*.

<sup>14</sup> Construe, and *ætýwan hyt, blōdig, þām burhlēodum, tō bēhðe hū hyre*, etc.

<sup>15</sup> Unusual form for *beadwe*, from *beadu*.

<sup>16</sup> See 190.

<sup>17</sup> For the order cf. Tennyson's line from the song in *The Princess*: "Rose a nurse of ninety years."

<sup>18</sup> See 152.

<sup>19</sup> Genitive.

<sup>20</sup> *y* is sometimes found for *i*, as well as for *ie* (19).

<sup>21</sup> *Mæst* seems to have two

- sārra \*sorga\*, and þæt swýðor<sup>1</sup> gýt<sup>2</sup>  
 ýcan<sup>3</sup> wolde; ac him ne tūce<sup>3</sup> God  
 lengran lifes,<sup>4</sup> þæt hē mid læððum ūs  
 eġlan mōste<sup>5</sup>; ic him ealdor<sup>6</sup> oðþrŋg<sup>7</sup> [185]  
 5 þurh Godes fultum. Nū ic <sup>b</sup>gumena<sup>b</sup> gehwæne<sup>8</sup>  
 pyssa<sup>1</sup> <sup>b</sup>burglēoda<sup>b</sup> biddan wylle,<sup>1</sup>  
<sup>b</sup>randwiggendra<sup>b</sup>, þæt gē recene ēow<sup>9</sup>  
 fýsan<sup>10</sup> tō gefeohte; syððan \*frymða God<sup>c</sup>,  
 \*ārfæst Cyning<sup>c</sup>, ēastan sēnde [190]  
 10 lēohtne lēoman, berað <sup>d</sup>linde<sup>d</sup> forð,  
<sup>d</sup>bord<sup>d</sup> for brēostum and byrnho<sup>mas</sup>,  
 scīre helmas in sceaðena gemŋg,  
 fyllan<sup>2</sup> \*folctogan<sup>c</sup> fāgum sweordum,  
 fāge \*frumgāras<sup>c</sup>. Fýnd<sup>2</sup> syndon ēowere<sup>11</sup> [195]  
 15 gedēmed tō dēaðe and gē <sup>f</sup>dōm<sup>f</sup> āgon,<sup>12</sup>  
<sup>f</sup>tir<sup>f</sup> æt tohtan, swā ēow getācnod hafað<sup>13</sup>  
 mihtig Dryhten þurh mīne hand.”  
 þā wearð <sup>g</sup>snelra<sup>g</sup> werod snūde gegearewod,

senses and two constructions in this and similar passages. In one it apparently = *chiefest*, and is construed with the preceding genitive; in the other = *most in number*, and is construed with the following genitive. Cf. *Andr.* 1447: “þā þe heardra mæst hearma gefremedan”; *Bēow.* 2645: “for-ðām hē manna mæst mārða gefremede”; etc.

<sup>1</sup> See above, p. 203, n. 20.

<sup>2</sup> See 19; 199. 1.

<sup>3</sup> See 129.

<sup>4</sup> See 159. a.

<sup>5</sup> See 137.

<sup>6</sup> Neuter.

<sup>7</sup> See 142.

<sup>8</sup> LWS. acc. of *gehwā*. See 154. b.

<sup>9</sup> See 184. b.

<sup>10</sup> Opt. pres. 2 plur.

<sup>11</sup> Construe, *ēowere fýnd syndon gedēmed*, etc.

<sup>12</sup> See 127. What two words in this line have the same root? Which is the derivative?

<sup>13</sup> Is this the usual form?

\*cēnra<sup>5</sup> tō campe; stōpon<sup>1</sup> cynerōfe [200]  
 secgas and gesl̥as, bāron [sige]pūfas,  
 fōron tō gefeohte forð on gerihte,  
 hælēð<sup>2</sup> under helmum of<sup>3</sup> ðære hālgan byrig  
 5 on<sup>4</sup> ðæt dægrēd sylf; \*dynedan<sup>\*</sup> scildas,  
 hlūde \*hlummon<sup>\*</sup>. pæs se hlanca gefeah<sup>5</sup> [205]  
 wulf in walde,<sup>6</sup> and se wanna hrefn,  
 wælgifre fugel: wistan<sup>7</sup> bēgen  
 pæt him<sup>8</sup> ðā pōdguman pōhton<sup>9</sup> tilian  
 10 fylle<sup>10</sup> on fægum; ac him flēah<sup>11</sup> on lāst  
 earn ætes<sup>12</sup> georn, ūrigfeðera,<sup>13</sup> [210]  
 salowigpāda<sup>14</sup> sang hildelēoð,  
 hyrnedneþba. Stōpon<sup>b</sup> heaðorincas<sup>b</sup>,  
<sup>b</sup>beornas<sup>b</sup> tō beadowe <sup>c</sup>bordum<sup>c</sup><sup>15</sup> beðeahte,

<sup>1</sup> See **steppan**.

<sup>2</sup> Nom. plur. See 43. 9.

<sup>3</sup> = *from*, not *of*.

<sup>4</sup> = *at*.

<sup>5</sup> See **gefeon**.

<sup>6</sup> Is this the usual form?

See 21.

<sup>7</sup> Irregular for **wiston** (126).

<sup>8</sup> Not reflexive.

<sup>9</sup> See **þencean**.

<sup>10</sup> = *feast*. See *Iliad* 22. 42:

"Then quickly would dogs and vultures devour him on the field."

<sup>11</sup> See **flēogan**.

<sup>12</sup> See 155. c.

<sup>13</sup> See Shelley's description of the rooks, in the *Lines written among the Euganean Hills*:—

Gathering round with wings all  
hoar,

Through the dewy mist they soar.

\* \* \* \* \*

So their plumes of purple grain,  
Starred with drops of golden rain,  
Gleam, etc.

Perhaps Milton may have borrowed the word from OE. in *Il Pens.* 146: "dewy-feathered sleep."

<sup>14</sup> Note the three similar epithets of the **earn**.

<sup>15</sup> **Bord**, *border*, like **rand**, same meaning (see above, p. 204, l. 7), is poetically used for *shield*. So Gr. *trvs* (akin to Eng. *withe*) meant a) a circle or rim made of willow; b) the outer edge or rim of the shield (like *ἀρρυτ*); c) the



- \*hwealfum lindum<sup>c,1</sup>    pā ðe hwile<sup>2</sup> ær  
 eļðeodigra<sup>3</sup>    \*edwīt<sup>a</sup> poledon,    [215]  
 hāðenra \*hosp<sup>a</sup>;    <sup>b</sup>him<sup>b</sup> pæt hearde wearð  
 æt ðām æscplegan<sup>4</sup>    eallum<sup>5</sup> forgolden  
 5    <sup>b</sup>Assyrium<sup>b</sup>,    syððan Ebrēas  
       under gūðfanum    gegān<sup>6</sup> hæfdon<sup>6</sup>  
       tō ðām fyrdwīcum.    Hīe ðā frqmlīce    [220]  
       lēton forð flēogan    flāna scūras,  
       \*hildenædran<sup>c</sup>    of hornbogan,  
 10    \*strælas<sup>c</sup> stędehearde;    styrmdon hlūde  
       grame gūðfrecan,    gāras<sup>7</sup> sęndon  
       in heardra gemang.    <sup>d</sup>Hæleð<sup>d</sup> wæron yrre,<sup>8</sup>    [225]  
       <sup>d</sup>landbūende<sup>d</sup>    lāðum cynne,  
       stōpon <sup>d</sup>styrnmōde<sup>d</sup>,    <sup>d</sup>stęrcedferhðe<sup>d</sup>  
 15    wręhton unsōfte    ealdgenīðlan<sup>9</sup>

round *shield* itself. A good illustration of its use is in Euripides, *Tro.* 1196-97, where Hecuba is speaking of Hector's shield. Potter translates:—

Yet how sweet to trace  
 The mark of his strong grasp, and  
       on the verge  
*Of thy high orb (ἵρως) the sweat.*

<sup>1</sup> The material for the weapon, *linden* for *shield*.

<sup>2</sup> Acc. sing.: *for a time*.

<sup>3</sup> Dependent on *edwīt*.

<sup>4</sup> On *ash* as the designation of a *spear*, see Shakespeare, *Coriol.* 3. 5. 112-115:—

Let me twine  
 Mine arms about that body, where  
       against

My grained *ash* an hundred times  
       hath broke,  
 And scarr'd the moon with splinters.

See also *Iliad* 22. 225 (where *μελίη*, *ash*, is used for *spear*): "Stood leaning on his bronze-pointed (*χαλκογλῶχιος*, like the *ærgescōd* of *Bēowulf* 2778) *ashen-spear*." For *æscplega* cf. 'sword-play.'

<sup>5</sup> Agrees with *him* (164. *h*).

<sup>6</sup> Note this pluperfect, formed with an auxiliary.

<sup>7</sup> What is the meaning of the *gar-* in Mod. Eng. *garlic*?

<sup>8</sup> See 19.

<sup>9</sup> Acc. plur. (168).

medowērige<sup>1</sup>; mundum<sup>2</sup> brugdon  
 scealcas of scēaðum scīrmæled swyrd<sup>3</sup> [230]  
 eƿgum gecoste,<sup>4</sup> slōgon eornoste  
 Assiria<sup>5</sup> \*ōretmæcgas\*,  
 5 \*nīðhycgende\*, nānne ne sparedon  
 ƿæs 'hērefolces' hēanne<sup>6</sup> ne rīcne  
 'ƿwīcīra manna' ƿe hīe ofer cuman mihton. [235]  
 \* \* \* \* \*  
 Him<sup>7</sup> mōn<sup>8</sup> feaht on lāst,  
 mægenēacen<sup>9</sup> folc, oð se mæsta dæl  
 10 ƿæs hēriges<sup>10</sup> læg hilde gesæged  
 on ðām sigewōnge, sweordum<sup>11</sup> gehēawen, [295]  
 wulfum tō willan,<sup>12</sup> and ēac wælgīfrum  
 fuglum tō frōfre. Flugon ðā ðe lyfdon  
 lāðra lindwiggendra.<sup>13</sup> Him on lāste fōr  
 15 swēot Ebrēa<sup>14</sup> \*sigor<sup>15</sup> geweorðod\*,  
 \*dōme gedȳrsod\*<sup>16</sup>; him<sup>17</sup> fēng <sup>b</sup>Dryhten God<sup>b</sup> [300]  
 fāgre on<sup>17</sup> fultum,<sup>17</sup> <sup>b</sup>Frēa ælmihtig<sup>b</sup>.  
 \*Hī<sup>c</sup> ðā frōmlīce fāgum swyrdum  
 \*hæleð higerōfe<sup>c</sup> hēƿað<sup>18</sup> worhton

<sup>1</sup> Acc. plur.; agrees with *eald-  
geniðlan*.

<sup>2</sup> See 174.

<sup>3</sup> Acc. plur.; irregular for  
*sweord*.

<sup>4</sup> Agrees with *swyrd*. See  
174. d.

<sup>5</sup> Gen. plur.

<sup>6</sup> From *hēan*, not *hēah*.

<sup>7</sup> The Assyrians.

<sup>8</sup> See 39. e.

<sup>9</sup> See 147.

<sup>10</sup> See 44. 2.

<sup>11</sup> See 174. c.

<sup>12</sup> = (*as*) a *delight to wolves*.

See 161. 2.

<sup>13</sup> Depends on 55.

<sup>14</sup> Gen. plur.

<sup>15</sup> Inst. without ending.

<sup>16</sup> The Hebrews.

<sup>17</sup> = *to (their) help*. For the  
construction see 164. e.

<sup>18</sup> Irregular for *hēƿað* (for  
*-pæð*).

- purh lāðra gemong,      linde hēowon,  
 scildburh scæron:    <sup>a</sup>scēotend<sup>a</sup> wæron      [305]  
 gūðe gegremede,    <sup>a</sup>guman Ebrēisce<sup>a</sup>;  
 pegnas on ðā tīd      pearle gelyste<sup>1</sup>  
 5 gārgewinnes.    Þær on grēot gefēoll  
 se h̄hsta<sup>2</sup> dæl      hēafodgerīmes  
 \*Assiria\*    ealdorduguðe,<sup>3</sup>      [310]  
 \*lāðan cynnes\*:    l̄thwōn becōm  
 cwicera<sup>4</sup> tō c̄yððe.    Cirdon<sup>2</sup> cynerōfe,  
 10 wiggend<sup>5</sup> on wiðertrod,    <sup>b</sup>wælscēl<sup>b</sup> oninnan,<sup>6</sup>  
<sup>b</sup>rēocende hr̄aw<sup>b</sup>;    rūm<sup>7</sup> wæs tō nimanne  
 lōndbūendum    on ðām <sup>c</sup>lāðestan<sup>c</sup>,      [315]  
 hyra <sup>c</sup>ealdfēondum    unlyfigendum<sup>c</sup>  
 heolfrig h̄ererēaf, —    h̄yrsta<sup>8</sup> sc̄yne,<sup>3</sup>  
 15 bord and brād swyrd,    brūne helmas,  
 d̄yre<sup>2</sup> mādmas.    Hæfdon dōmlice  
 on ðām folcstēde    f̄ynd<sup>9</sup> oferwunnen      [320]  
 ēðelweardas,<sup>10</sup>    ealdhettende<sup>9</sup>  
 swyrdum āswēfede<sup>11</sup>;    h̄ie on swaðe reſton,  
 20 þā ðe him tō līfe    lāðost wæron  
 cwicera cynna.    Ðā sēo cnēoris eall,

<sup>1</sup> See 190.      <sup>2</sup> See 19.

<sup>3</sup> Either dependent upon, or parallel to, *hēafodgerīmes*.

<sup>4</sup> Dependent on *l̄thwōn*.

<sup>5</sup> For *ig* is sometimes found, as here, *igg*. What does this signify?

<sup>6</sup> Governs *wælscēl* and *hr̄aw*; the latter is an acc. plural.

<sup>7</sup> Translate, *there was a chance*

*for the natives to capture from the most hated ones (lāðestan for -um).*

<sup>8</sup> These nouns are all acc. plur.

<sup>9</sup> Acc. plur.      <sup>10</sup> Nom. plur.

<sup>11</sup> Supply *hæfdon*. With *ā-swēbban*, in the sense of 'slay,' cf. the similar use of the Lat. *sopire* and the Gr. *ἐνδύειν* (the latter in Sophocles).

- mægða mærost, ānes mōnðes fyrst,<sup>1</sup> [325]  
 wlanc<sup>2</sup> wundenlocc<sup>3</sup> wāgon<sup>3</sup> and læddon<sup>3</sup>  
 tō ðære beorhtan byrig Bethuliam  
 helmas and hupseax,<sup>4</sup> hāre byrnan,  
 5 gūðsceorp gumena golde gefrætewod,  
 mærra<sup>5</sup> mādma þonne mōn ænig [330]  
 āsecgan mæge searoþncelra<sup>6</sup>;  
 eal þæt ðā ðeodguman þrymme geðodon,  
 cēne<sup>7</sup> under cumblum on cōmpwige  
 10 purh Iūdithe<sup>8</sup> glēawe lāre  
 mægð<sup>8</sup> mōdigre. \*Hi\* tō mēde<sup>9</sup> hyre [335]  
 of ðām sīðfate<sup>10</sup> sylfre<sup>11</sup> brōhton  
 \*eorlas æscrōfe\* Holofernes<sup>12</sup>  
 sweord and swātigne<sup>13</sup> helm, swylce ēac sīde byrnan,  
 15 gerēnode rēadum golde, and eal þæt se rinca baldor  
 swiðmōd<sup>14</sup> since<sup>15</sup> āhte oððe sundoryrfes,<sup>15</sup> [340]  
 bēaga<sup>15</sup> and beorhtra mādma,<sup>15</sup> hī þæt þære beorhtan  
 idese  
 āgēafon gearoþncolre.

<sup>1</sup> See 170.<sup>2</sup> Agreeing with *cnēoris*.<sup>3</sup> See *wegan*, and 189. 2.<sup>4</sup> Acc. plur.<sup>5</sup> Comp. and gen. plur.; see 60.2. The position would seem to require *mærran mādmas*.<sup>6</sup> Depends on *ænig*.<sup>7</sup> Modifies, or is parallel to, *ðeodguman*.<sup>8</sup> Gen. sing.<sup>9</sup> See Mayhew, *OE. Phonology*, § 365.<sup>10</sup> See 43. 2; here the *a* intrudes even into the sing.<sup>11</sup> For *selfre* (166).<sup>12</sup> Genitive.<sup>13</sup> Lit. *sweaty*, but in poetry *swāt* usually = *blōd*.<sup>14</sup> Agrees with *baldor*.<sup>15</sup> Dependent on *eal*.

XVI.

SELECTIONS FROM THE *ANDREAS*.

[The *Andreas* is a poem of about 1722 lines (the numbering differs according to the edition). Jacob Grimm considered it and the *Elene* to be (Preface to his edition, p. iv) "the most ancient and instructive productions of Old English poetry, next to the *Bēowulf*." With the help of Thilo, Grimm discovered (pp. xvi ff.) its source to be the *Acts of Andrew and Matthew*, written in Greek, and now published in Tischendorf's *Acta Apostolorum Apocrypha*, pp. 132-166. Besides this poem, there is a prose version which may be profitably consulted, and which is to be found in Bright's valuable *Anglo-Saxon Reader*, pp. 113-128. It is believed by many scholars that both these versions were made from a Latin translation of the Greek original, but this cannot be said to have been demonstrated, at least for the poem. The Greek original is discussed at length by Lipsius, *Die apokryphen Apostelgeschichten und Apostellegenden*, pp. 546 ff. A portion of the Greek, corresponding to lines 235-349, is printed in Appendix III.

According to Lipsius, the scene of the poem is the northern coast of the Black Sea; though the Old English poet had Africa in mind (cf. l. 198), perhaps because the region about Colchis had by some been called the inner or second Ethiopia. The Marmedonia (l. 30) or Mermedonia of our text has been identified with Myrmecium, Gr. Μυρμήκιον, near the modern Yenikale, in the Crimea. Here are supposed to have dwelt the Cimmerians of Homer, and here, in classic times, were settled various Scythian tribes. Of the Tauri (Crimea was anciently the *Tauric Chersonesus*) Herodotus says (4. 103): "They sacrifice to the virgin all who suffer shipwreck, and any Greeks they meet with driven on their coasts, in the following manner: having performed the preparatory ceremonies, they strike the head with a club; some say they throw the body down from a precipice. . . . The Tauri themselves say that this deity to whom they sacrifice is Iphigenia, daughter of Agamemnon" (cf. Euripides' *Iphigenia in Tauris*, and Goethe's *Iphigenie*). This reputation clung to the region, for Tertullian says (*Adv. Marcionem* 1. 1): "Pontum ferocissimas gentes inhabitare, parentum cadavera cum pecudibus cæsa convivio convorantes." Nor was the evil fame of the district diminished by the fact that Huns were settled here from the fourth to the sixth century, then Goths, and afterward Tartars.

The story of the poem, up to the beginning of our extract, is briefly this: St. Matthew was in imminent danger among the Mermedonians, a race of cannibals. In this extremity God appears to Andrew, and exhorts him to go to Matthew's assistance, which, after some reluctance, he prepares to do.

Bits of translation and interesting comments (not always correct), embracing much of our extract, are given by Brooke, *Hist. Early Eng. Lit.* pp. 169 ff., 413 ff.]

*Conversation between Andrew and the Sea-Captain.*

Gewāt<sup>1</sup> him pā "on ūhtan" "mid ærdæge" [235]  
 ofer sandhleodu tō sæs faruðe  
 priste on gepance, ond his pegnas mid,  
 gangan<sup>2</sup> on grēote; gārsecg<sup>3</sup> hlynede,<sup>4</sup>  
 5 beoton brimstrēamas. Se beorn wæs on<sup>5</sup> hyhte,<sup>5</sup>  
 syððan hē on waruðe wīdfæðme<sup>6</sup> scip [240]  
 mōdig gemētte. pā cōm <sup>b</sup>morgen torht<sup>b</sup>,  
<sup>b</sup>bēacna beorhtost<sup>b</sup>, ofer breomo snēowan,  
 hālig of heolstre; heofoncandel<sup>7</sup> blāc<sup>8</sup>

<sup>1</sup> See 184. a.      <sup>2</sup> See 199. 1.

<sup>3</sup> Sweet (*Engl. Stud.* 2. 314-316) explains this word as being, not a compound of *gār* and *secg* (= *spear* + *man*, according to Bosworth, as if a personification like Neptune with his trident; or = *spear* + *sedge*, with Leo, the tips of the waves being likened to spears), but as arising by metathesis from the Runic word *gāsrīc* (cf. the name of the Vandal king, Gaisaricus), as if *gās* + *rīc*. The *gās*- would correspond to Old Norse *geisa*, to

*chafe, rage*; the *-rīc* as in Ger. *wütherich*; so that *gāsrīc* would = *the rager*.

<sup>4</sup> Brooke translates this line: "Trampled o'er the shingle. Thundered loud the ocean."

<sup>5</sup> Nearly = *joyful, rejoiced*. Gr. 'rejoiced with very great joy.'

<sup>6</sup> Poetic license; Gr. 'a little ship.' Cf. the Homeric *κολη νηῦς*.

<sup>7</sup> = *the sun*. Of 'candle' the *New Eng. Dict.* says: "One of the Latin words introduced at the English Conversion, and long associated chiefly with religious

<sup>8</sup> See *blīcan*.

- ofer lagoflōdas. Hē ðær °lidweardas°  
 p̃rymlice p̃rȳ °þegnas° geseah,<sup>1</sup> [245]  
 °mōdiglice mēnn°, on mērebāte  
 sittan sīðfrōme, swylce hīe ofer sǣ cōmon.<sup>2</sup>  
 5 p̃æt<sup>3</sup> wæs Drihten sylf, dūgeða<sup>4</sup> Wealdend,<sup>4</sup>  
 ēce, ælmihtig, mid his englum twām.  
 Wǣron °hīe<sup>d</sup> on gescīrplan °scīpferendum°, [250]  
 °eorlas<sup>d</sup> onlice °ēalibendum°,  
 þonne hīe on flōdes fæom<sup>5</sup> ofer feorne weg  
 10 on cald wæter cēolum<sup>6</sup> lācað.<sup>7</sup>  
 Hīe ðā gegrette sē ðe on grēote stōd,  
 fūs<sup>8</sup> on<sup>8</sup> faroðe frægn, reordade:— [255]  
 “Hwanon cōmon<sup>9</sup> gē cēolum līðan,  
 mǣcræftige mēnn, on mērebissan  
 15 āne<sup>10</sup> ægflotan? hwanon ēagorstrēam  
 ofer yða gewēalc ēowic<sup>11</sup> brōhte?”  
 Him pā qndswarōde ælmihti<sup>12</sup> Gōd, [260]  
 swā<sup>13</sup> p̃æt ne wiste sē ðe þæs wordes bād,<sup>14</sup>

observances. . . . This sacred character of the word bears on the OE. poetic compounds.” Cf. *Rom. and Jul.* 3. 5. 9.: “Night’s candles are burnt out.” See also Shakespeare’s metaphorical sense of *lamp*, and cf. the Gr. *λαμπάς*, Lat. *lampas*, in poetical use.

<sup>1</sup> Not in MS.

<sup>2</sup> = *had come*.

<sup>3</sup> What is the antecedent of p̃æt?

<sup>4</sup> = *Lord of hosts*.

<sup>5</sup> = *expanse*, originally *embracing arms, embrace*.

<sup>6</sup> Not *keel*, but *ship*.

<sup>7</sup> The radical meaning is, *to move in any swift or impetuous manner*.

<sup>8</sup> = *ready, eager for*. One would expect the acc. *farof*.

<sup>9</sup> See 200. 1. <sup>10</sup> Inst. sing.

<sup>11</sup> See 81. 1. <sup>12</sup> See 28.

<sup>13</sup> = *in such a manner*. One is inclined to substitute *ðēah*, as making better sense.

<sup>14</sup> See *bīdan*, and 156. l.

- hwæt sē manna wæs meðelhegendra,<sup>1</sup>  
 þe hē þær on waroðe wiðþingode:—  
 “Wē of Marmedonia mægðe syndon  
 feorran geferede; ūs mid flōde bær [265]  
 5 on hranrāde<sup>2</sup> \*hēahstefn<sup>3</sup> naca,  
 \*snellīc sāmearh<sup>4</sup> snūde<sup>5</sup> bewunden,<sup>5</sup>  
 oð-þæt wē pissa lēoda land gesōhton  
 wære<sup>6</sup> bewrecene, swā ūs wind fordrāf.”  
 / Hīm pā Andreas ēaðmōd ōncwæð:— [270]  
 10 “Wōlde ic þē biddan, þēh<sup>7</sup> ic þē \*béaga<sup>b</sup> lýt  
 \*sincweorðunga<sup>b</sup> syllan meahte,  
 2. þæt pū ūs gebrōhte \*brante<sup>8</sup> céole<sup>c</sup>,  
 \*hēa hornscipe<sup>c</sup> ofer hwæles ēðel  
 on þære mægðe; bið<sup>9</sup> ðē meorð<sup>10</sup> wið Gōd, [275]  
 15 þæt pū ūs on lāde līfe weorðe.”  
 2 Eft him ondswārode æðelinga Hēlm<sup>11</sup> /  
 of<sup>12</sup> yðlide, engla Scippend:—  
 “Ne māgon þær gewūnian wīdfērende,

<sup>1</sup> Cf. the Homeric μέγας as an epithet, and in later use as an equivalent, of *men, mortals* (so *Il.* 2. 285), and see p. 222, l. 9.

<sup>2</sup> With this sense of *rād, road*, may be compared the Gr. κέλυνθος, πόρος, as in the Homeric ἰχθυόεντα κέλυνθα (*Od.* 3. 177), *fishy roads*; see also Æschylus' πόρον οἰωνῶν (*Prom.* 281), *track of birds*.

<sup>3</sup> Cf. the Gr. ὑπέρπυρος.

<sup>4</sup> Cf. *Od.* 4. 708: “Swift ships, that serve men for horses on the sea” (ἀλός ἵπποι). See p. 226, l. 2.

<sup>5</sup> = *encompassed with speed, swift*.

<sup>6</sup> An unusual word for *ocean*.

<sup>7</sup> In this poem, *ea* (ēa) not seldom becomes *e* (ē), especially before palatal consonants (10).

<sup>8</sup> See 174. a.

<sup>9</sup> Future sense, as frequently with *bið*.

<sup>10</sup> Anglian form for WS. *mēð*, related to Gr. μσθός (*Mayhew, OE. Phon.* § 365).

<sup>11</sup> Not *helmet*, but *protector*.

<sup>12</sup> = *from*, as often.



- nē pær eþþeodige eardes<sup>1</sup> brūcað, [280]  
 ah in pære ceastre cwealm<sup>2</sup> prōwiað,  
 pā ðe feorran pyder feorh<sup>3</sup> gelædap<sup>3</sup>;  
 qnd pū wilnast<sup>4</sup> nū ofer widne mere,  
 5 pæt ðū on pā fægðe þīne fēore spilde? p  
 Him pā Andreas āgef qndsware:— [285]  
 “Ūsic lust hwēteð<sup>5</sup> on pā lēodmearce, 3  
 mycel mōdes hiht<sup>6</sup> tō pære mæran býrig,  
 / pēoden<sup>7</sup> lēofesta, gif pū ūs þīne<sup>8</sup> wilt 2  
 10 on mērefaroðe miltse gecyðan.”  
 Hīm qndswarode engla pēoden, / [290]  
 Neregend<sup>9</sup> fira, of nacan<sup>10</sup> stefne:—  
 “Wē ðe ēstlice mid ūs willað  
 fērigan<sup>9</sup> frēolice ofer fīsces<sup>11</sup> bæð<sup>11</sup> 2  
 15 efne tō þām lande, pær<sup>12</sup> þe lust myneð  
 tō gesēcanne, syððan<sup>13</sup> gē ēowre [295]  
 \*gafulrædenne\* āgifen habbað,  
 \*sceattas gescrifene\*<sup>14</sup>; swā ēow scipweardas  
 āra<sup>14</sup> ofer yðbord unnan willað.”  
 20 Him<sup>15</sup> pā ofstlice Andreas wið,  
 winepearfende, wordum mælde:— [300]

<sup>1</sup> See 156. e.<sup>2</sup> Acc.<sup>3</sup> Periphrastic for ‘go.’<sup>4</sup> Elliptic, like Shakespeare’s  
(*M. W. 3. 2. 88*) “I *will* to my  
honest knight.”<sup>5</sup> A following verb of motion  
understood.<sup>6</sup> Here = *bent*.<sup>7</sup> Formed from *ƿeod*, as *dryht*-en from *dryht*; cf. *cyning*, with  
a different ending, from *cyn*.<sup>8</sup> Agrees with *miltse*.<sup>9</sup> See 18.<sup>10</sup> Gen. sing.<sup>11</sup> Kenning (215) for ‘ocean.’<sup>12</sup> Almost = *that*. Cf. *there* in  
Mod. Eng. *thereto*.<sup>13</sup> = *as soon as*.<sup>14</sup> MS. *aras*. See 156. i.<sup>15</sup> Governed by *wið*.

"Næbbe ic fæted gold ne feohgestreōn,  
 welan ne wiste,<sup>1</sup> ne wira gespann,  
 landes<sup>2</sup> ne locenra bēaga,<sup>3</sup> þæt ic þe mæge \*lust\*  
 āhwettan, arnu

\*willan\* in worulde, swā ðū worde becwist.<sup>4</sup>"

5 Him þā beorna Breogo, þær<sup>5</sup> hē on bolcan sæt, [305]

ofer waroða<sup>6</sup> geweorp<sup>6</sup> wiðþingode: →

"Hū gewearð þe þæs,<sup>7</sup> wine lēofesta,

ðæt ðū sǣbeorgas sēcan woldes,<sup>8</sup>

mērestrēama gemet, mǣðmum bedǣled

10 ofer cald cleofu<sup>9</sup> cēoles<sup>10</sup> nēosan? [310]

Nafast þe tō frōfre on faroðstræte

hlāfes wiste ne hlutterne<sup>11</sup>

drync tō dugoðe<sup>12</sup>? Is se drohtað strang

þām þe lagolāde lange<sup>13</sup> cunnap."

15 Ðā him Andreas ðurh qndsware [315]

<sup>1</sup> Not the verb.

<sup>2</sup> The construction suddenly changes to the genitive, as if some word like *āht*, *aught*, had been introduced. The poet is apparently trying to adapt to this place the *landes* and *locenra bēaga* of *Bēowulf* 2296, there a partitive genitive.

<sup>3</sup> Now only existing as *bee*, a nautical term for a ring or hoop of metal. See *New Eng. Dict.* s.v. *Bee*<sup>2</sup>.

<sup>4</sup> See *becweðan*.

<sup>5</sup> Nearly = *from where*.

<sup>6</sup> Kemble translates, *the dashing of the waves*; but *waroð*

does not mean *wave*. I would suggest *the smiting of the shores*, perhaps meaning the plunging of the breakers.

<sup>7</sup> Anticipatory of the relative sentence, *þæt þū*, etc.

<sup>8</sup> On the omission of final *t*, see 95.

<sup>9</sup> See *clif*, and 20.

<sup>10</sup> See 156. *m*.

<sup>11</sup> An instance of an originally long vowel rendered short by the gemination of the following consonant.

<sup>12</sup> The Greek has *διατροφήν*, *sustenance* (p. 240).

<sup>13</sup> Adj.

- wīs on gewitte, wordhord<sup>1</sup> onlēac<sup>1</sup>: —  
 "Ne gedafenað<sup>2</sup> pē, nū pē Dryhten geaf<sup>3</sup>  
 welan ond wiste ond woruldspēde,  
 ðæt ðū ondsware<sup>4</sup> mid oferhygdum,  
 5 sēce sārwide<sup>5</sup>; sēlre bið æghwām *every one* [320]  
 pæt hē ēaðmēdum<sup>6</sup> ęllorfūsne  
 oncnāwe cūðlice, swā pæt Crist bebēad,  
 pēoden prymfæst. Wē his pēgnas<sup>7</sup> synd,  
 gecoren tō cēpum. Hē is Cyning on<sup>8</sup> riht,<sup>8</sup>  
 10 Wealdend ond Wyrhta wuldorprymmes, [325]  
 ān ēce God eallra gesceafta,  
 swā hē ealle befēhð ānes<sup>9</sup> \*cræfte\*  
 hefon<sup>10</sup> ond eorðan \*hālgum mihtum\*,  
 sigora sēlost.<sup>11</sup> } Hē ðæt sylfa cwæð,  
 15 Fæder folca<sup>12</sup> gehwæs, ond ūs fēran hēt, [330]  
 geond ginne grund gāsta<sup>13</sup> strēonan: —  
 'Farað<sup>14</sup> nū geond ealle eorðan scēatas<sup>15</sup>  
 emne swā wīde swā wæter bebūgeð,<sup>16</sup>

<sup>1</sup> That is, *spoke*.    <sup>2</sup> See 190.

<sup>3</sup> Translate, *hath given*.

<sup>4</sup> Acc. sing.

<sup>5</sup> Inst. sing., parallel with mid  
oferhygdum (174).

<sup>6</sup> Perhaps adv. (72).

<sup>7</sup> When did the word *thane*  
cease to be employed in liter-  
ature?

<sup>8</sup> Either = *rightfully, by rights*,  
or perhaps an adj. *onriht* = *legiti-  
mate, rightful*.

<sup>9</sup> = *sole*, lit. *of one (alone)*.

<sup>10</sup> Unusual for *heofon*.

<sup>11</sup> One is inclined to substitute  
*sēlend, bestower*, which occurs  
three times with *sigora* in the  
poetry, whereas *sigora sēlost* is  
otherwise unknown.

<sup>12</sup> Dependent on *gehwæs*.

<sup>13</sup> See 156. n; 199. 1.

<sup>14</sup> An interesting parallel to  
this paraphrase (a free one even  
in the Greek original) of Matt.  
10. 1 ff. is found in the poem of  
*Christ*, 480-489.

<sup>15</sup> MS. *sceattas*.

<sup>16</sup> Cf. p. 201, l. 1.

- oððe stēdewangas strāte<sup>1</sup> geliċgaþ<sup>2</sup>;  
 bodiað æfter burgum beorhtne gelēafan [335]  
 ofer foldan fæðm; ic ðow freoðo healde.<sup>3</sup>  
 Ne ðurfan<sup>4</sup> gē on þā fōre frætwe lādan,<sup>5</sup>  
 5 gold ne seolfor; ic ðow gōða gehwæs<sup>6</sup>  
 on ðowérne āgenne dōm ēst āhwette.<sup>7</sup>  
 Nū ðū seolfa<sup>8</sup> miht sið ðuserne<sup>9</sup> [340]  
 gehýran hygeþanċol<sup>10</sup>; ic sceal hraðe cunnan,  
 hwæt ðū ūs tō<sup>11</sup> duguðum<sup>11</sup> gedōn wille.”  
 10 Him þā ƿndswārode ēce<sup>12</sup> Dryhten:—  
 “Gif gē syndon þegnas þæs<sup>13</sup> þe þrym āhōf  
 ofer middangeard, swā gē mē seċgaþ, [345]  
 ƿnd gē gehēoldon<sup>14</sup> þæt ðow se Hālgā bēad,  
 þonne ic ðow mid gefēan fērian wille  
 15 ofer brimstrēamas, swā gē bēnan<sup>15</sup> sint.”  
 þā in cēol stigon<sup>16</sup> collenfyrhðe,<sup>17</sup>  
 ellenrōfe; æghwylcum wearð [350]  
 on mērefaroðe mōð geblissod.  
 Ðā ofer yða geswing Andreas ongann  
 20 mēreliðendum<sup>18</sup> miltsa<sup>19</sup> biddan<sup>20</sup>

<sup>1</sup> Acc. sing.      <sup>2</sup> = border.<sup>3</sup> Future sense.<sup>4</sup> For *ðurfon*. (131).<sup>5</sup> Not *lead*, but *carry* (Gr. βαρτάζετε).<sup>6</sup> Dependent on *ēst*.<sup>7</sup> = *supply*; not the normal sense of the word.<sup>8</sup> See *self*, and 21.<sup>9</sup> See 81. 1.<sup>10</sup> Agrees with *ðū*.<sup>11</sup> = *for (our) benefit*, lit. *bene-**fit*; Gr. τὴν φιλανθρωπίαν, (as a) kindness.      <sup>12</sup> MS. *ēce*.<sup>13</sup> = *of that one, of him*.<sup>14</sup> Translate, *have kept*, *observed*.<sup>15</sup> = *petitioners*.<sup>16</sup> So in Latin: *ascendere navem*.<sup>17</sup> *-fyrhðe* irregular for *-ferhðe*.<sup>18</sup> = *for the seafarers*.<sup>19</sup> See 156. b.<sup>20</sup> *Biddan* here takes three cases after it. Explain.

wuldres Aldor,    qnd þus wordum cwæð:—  
 “Forgife þē \*Dryhten\*    dōmweorðunga— [355]  
 willan in worulde,    qnd in wuldre blæd—  
 \*Meotud manncynnes\*,    swā ðū mē hafast<sup>1</sup>  
 5 on þyssum siðfæte    sybbe gecyðed!”

*The Voyage.—Storm at Sea.*

Gesæt him þā se hālga    Holmwearde<sup>2</sup> nēah,  
 æðele be Æðelum.    Æfre ic ne hȳrde [360]  
 þon<sup>3</sup> cymlicor    cēol gehladenne<sup>4</sup>  
 hēahgestrēonum.    <sup>b</sup>Hæleð<sup>b</sup> insæton,  
 10 <sup>b</sup>þeodnas<sup>b</sup>    þrymfulle,    <sup>b</sup>þegnas<sup>b</sup> wlitige.  
 Ðā reordode    rīce þeoden,  
 ēce, ælmihtig,    heht<sup>5</sup> his \*engel\* gān, [365]  
 \*mārne maguþegn\*,    qnd mēte syllan,<sup>6</sup>  
 frēfran fēasceafne<sup>7</sup>    ofer flōdes wylm,  
 15 þæt hīe þē<sup>8</sup> eað<sup>9</sup> mihton    ofer ȳða geþring  
 drohtað ādrēogan.    þā <sup>b</sup>gedrēfed<sup>b</sup> wearð,  
<sup>b</sup>onhrēred<sup>b</sup> hwælmere;<sup>1</sup>    hornfisc plegode, [370]  
 glād<sup>10</sup> geond gārsecg,    qnd se græga mæw

<sup>1</sup> Is this the normal form?

<sup>2</sup> Possibly (with Grein) =  
*guardian of the tiller or helm*;  
 but see Vocabulary.

<sup>3</sup> = *than that*, inst. of *ðæt*.

<sup>4</sup> This sentence seems to be  
 imitated from *Béow.* 38-39:—

Ne hȳrde ic cymlicor cēol gegyrwan  
 hildewæpnnum and heaðowædum.

Note that the past participle is  
 substituted in the passage from

*Andreas* for the infinitive of *Bēowulf*. The former construction  
 is unusual.

<sup>5</sup> Anglian (probably identical  
 with the original) form for *hēt*  
 (110).

<sup>6</sup> For *sellan*.

<sup>7</sup> Meaning Andrew, though the  
 next line has *hīe*.

<sup>8</sup> For *ðy* (84).

<sup>9</sup> For *ieð*.

<sup>10</sup> See *glīdan*.

wælgifre<sup>1</sup> wand;      wedercandel swearc,<sup>2</sup>  
 windas wēoxon,<sup>3</sup>      wāgas grundon,  
 strēamas styredon,      strēngas gurron,<sup>4</sup>  
 wædo gewætte<sup>5</sup>;      wæteregsa stōd<sup>6</sup>      [375]  
 ; prēata prȳðum.      þegnas wurdon

<sup>1</sup> Agrees with *māw*.

<sup>2</sup> See *sweorcan*.

<sup>3</sup> There is no hint of any extraordinary commotion, much less of a storm, in the original. Of all this long description there is nothing except, "They were troubled because of the sea." Brooke says (p. 416): "The storm is now described in words that come, one after another, short, heavy, and springing, like the blows of the waves, and the gusts of wind." We know as we read that the writer had seen the thing."

<sup>4</sup> See *georran*.

<sup>5</sup> Part of Baskervill's note, in his edition, is: "*wædo gewætte*, the wet weeds (sails); wet with waters, Kemble; waves swelled, Grein; *replebatur aquis*, *vadum madeflebat*, Grimm; *wædo gewætte* is in apposition with *strengas*." *Wædo* (with short *æ*) might be nom. (acc.) plur. of *wæd*, sea. But the phrase is obscure.

<sup>6</sup> A peculiar use of *standan*, to indicate motion rather than rest. In Mod. Eng. this general

sense is represented by phrases like 'stand back,' 'stand off from shore,' 'stand up,' 'stand out,' etc. In OE. poetry, *standan* is frequently used with *ege* or *egesa* (similarly in ON.); thus in Ps. 104. 33 (105. 38), *cecidit timor eorum super eos: him þær egesa . . . stōd*, where the King James version has, *the fear of them fell upon them*. The transformation of this idiom into *stand in awe of* is interesting. Note that the dative is still retained in this quotation, of about A.D. 1380 (*Sir Ferumbras* 408): "Of whame *men stondeð aye*" [*i.e.* awe]. However, *men* being eventually understood as nom. in such a sentence as the last (cf. *Towneley Mysteries*, 305 [ab. 1460]: "*I stand great aghe*"), *in* was supplied before *awe*, as in this from Lydgate (ab. 1413): "Of theyre lord and god to stande *in awen*." See *New Eng. Dict.* s.v. *awe*. The Scandinavian influence in Middle English confirmed the idiom, and assisted in its development.

- æcolmōde; ænig<sup>1</sup> ne<sup>1</sup> wēnde,<sup>2</sup>  
 pæt hē lifgende land begēte,  
 pāra<sup>3</sup> þe mid Andreas on ēagorstrēam  
 cēol gesōhte. Næs<sup>4</sup> him cūð pā gýt, [380]  
 5 hwā pām sǣflotan sund<sup>5</sup> wisode.  
 Him pā \*se hālga\* on holmwege  
 ofer āgeblond \*Andreas\* pā gýt,  
 \*þegn þeodenhold,\* þanc gesægde  
 rīcum Ræsboran, pā hē gereordod wæs: — [385]  
 10 “Ðē þissa swǣsenda<sup>6</sup> \*sōðfæst Meotud<sup>b</sup>  
 \*līfes Lēohtfruma<sup>b</sup> lēan forgilde,  
 \*weoruda Waldend,<sup>b</sup> qnd þē wist<sup>7</sup> gife  
 heofonlicne hlāf, swā ðū \*hyldo<sup>c</sup> wið mē  
 ofer frigendstrēam<sup>8</sup> \*frēode<sup>c</sup> gecyðdest! [390]  
 15 Nū synt geþrēade \*þegnas mīne<sup>d</sup>,  
 \*geonge gūðrincas<sup>d</sup>; \*gārsecg<sup>e</sup> hlymmeð,  
 \*geofon<sup>9</sup> gēotende<sup>e</sup>; grund<sup>10</sup> is onhrēred,<sup>11</sup>  
 dēope<sup>12</sup> gedrēfed; \*duguð<sup>f13</sup> is geswēnced,

<sup>1</sup> Translate, *no one*.    <sup>2</sup> See 4.

<sup>3</sup> Dependent on ænig.

<sup>4</sup> For lines 4–14 the Greek has:  
 “Andrew answered and said unto  
 Jesus, not knowing that it was  
 Jesus, The Lord give thee heav-  
 enly bread from his kingdom.”

<sup>5</sup> = either *ocean* or *course*, prob-  
 ably the latter; cf. p. 226, l. 2.

<sup>6</sup> See 153. e.

<sup>7</sup> = *as food*.

<sup>8</sup> For *frigenstrēam*.

<sup>9</sup> MS. *heofon*; but this seems  
 like an echo of *Bēow*. 1690–91:—

syððan flōd ofslōh,  
 gifen gēotende

(= *streaming sea*; *rushing sea*,  
 Garnett; *gurgling currents*, Hall;  
*rushing ocean*, Earle).

<sup>10</sup> Probably = *sea*; an unusual  
 sense. Cf. p. 223, l. 1.

<sup>11</sup> See p. 218, ll. 16, 17.

<sup>12</sup> Adv.

<sup>13</sup> Related to Ger. *tugend* (cf.  
 30), OE. *dugan* (128), and Mod.  
 Eng. *doughty*. There is an inter-  
 esting OE. phrase, *duguð* and  
*geoguð* (cf. *Bēow*. 160, etc.),

- 1 'mōdigra mægen' myclum<sup>1</sup> gebysgod." / [395]  
 2 Him of hōlmē<sup>2</sup> oncwæð hæleða Scýppend:— /  
 1 "Læt nū gefērian \*flotan\* ūserne /  
 1 \*līd\* tō lānde ofer lagufæsten, 2  
 25 and þonne gebīdan<sup>3</sup> beornas þīne,  
 āras on eārde, hwænnē<sup>4</sup> þū eft cyme." [400]  
 Ēdre<sup>5</sup> him þā beorlas<sup>6</sup> āgēfan<sup>6</sup> ondsware,  
 þegnas prohtearde<sup>6</sup>—pafigan<sup>7</sup> ne woldon,  
 ðæt hīe forlēton æt lides stefnan<sup>8</sup>.  
 10 lēofne lārēow, and him<sup>9</sup> land curon—  
 "Hwider hweorfað wē hlāfordlēase, [405]  
 gēomormōde, Gode<sup>10</sup> orfeorme,  
 synnum<sup>11</sup> wunde, gif wē swīcað þē<sup>12</sup>?  
 Wē<sup>13</sup> bīoð \*lāde\* on landa gehwām,  
 15 folcum \*fracoðe\*, þonne fira bearn,  
 ellenrōfe, æht<sup>14</sup> besittap, [410]

which almost = *knights and squires*. The word is worth a little study.

<sup>1</sup> See 72.

<sup>2</sup> Perhaps mistaken for *helman*, the *helm* of the ship.

<sup>3</sup> Construe, lēt þīne beornas gebīdan.

<sup>4</sup> Here = *until*.

<sup>5</sup> For *ædre*.

<sup>6</sup> For *āgēafon*. <sup>7</sup> See 18.

<sup>8</sup> See *stefna*, a collateral form of *stefn*.

<sup>9</sup> See 184. a. <sup>10</sup> See 165. 1.

<sup>11</sup> See 174. d. <sup>12</sup> See 164. o.

<sup>13</sup> This reply is original with the poet, and exhibits a characteristic

trait of our ancestors,—loyalty to a rightful lord. See Gummere, *Germanic Origins*, pp. 261–269; to the citations given there might be added the account of Cynewulf and Cyneheard, from the Saxon Chronicle for 755. One sentence from it will illustrate: "Qnd þā cuædon hīe þæt him nænig mæg lēofra nære þonne hiera hlāford, and hīe nāfre his banan folgian noldon."

<sup>14</sup> *Æht* (sometimes *eaht*) is not to be confounded with *æht* (4); *æht besittan* = *sit in council*; here almost = *consult, discuss, debate*.



hwylc hira sēlost<sup>1</sup> symle gelæste and  
 hlāforde<sup>2</sup> æt hilde, þonne hand ond rōnd  
 on beaduwanġe billum forgrunden<sup>3</sup> . . .  
 æt niðplegan . nearu prōwedon.”

*to be an enemy.*

*Andrew relates Christ's Stilling of the Tempest.*

5 þā reordade “rice þēoden”, [415]

“wārfæst Cining” word stunde<sup>4</sup> āhōf:—

“Gif ðū þegn sīe þrymsittendes

Wuldorcyninges, swā ðū worde becwist, . . .

reġe þā gerȳnu, hū hē reordberend<sup>5</sup> . . .

10 lārde under lyfte. Lang is þes siðfæt [420]

ofer fealuwne flōd: frēfra þīne

mæcgas on mōde. Mycel is nū gēna

lād ofer lagustrēam, land swiðe feorr

tō gesēcanne<sup>6</sup>; sand is geblōnden,<sup>7</sup>

<sup>1</sup> Adv. (76).

<sup>2</sup> In Carlyle's *Past and Present* (Bk. 3, Chap. 10) occurs this piece of etymologizing: “Ironcutter, at the end of the campaign, did not turn off his thousand fighters, but said to them: ‘Noble fighters, this is the land we have gained; be I Lord in it,—what we will call *Law-ward*, maintainer and keeper of Heaven's *Laws*: be I *Law-ward*, or in brief orthoepy *Lord* in it, and be ye Loyal Men around me in it.’” Again (Chap. 13): “If no pious *Law-ward* would remember it, always some pious

Lady (‘*Hlaf-dig*,’ Benefactress, ‘*Loaf-giveress*,’ they say she is,—blessings on her beautiful heart!) was there.” So Ruskin, in *Sesame and Lilies* (Of Queens' Gardens): “Lady means ‘bread-giver’ or ‘loaf-giver,’ and Lord means ‘maintainer of laws.’”

Are these etymologies correct?

<sup>3</sup> MS. *foregrunden*.

<sup>4</sup> = at this time, now.

<sup>5</sup> Acc. plur. (43. 6). See p. 213, note 1.

<sup>6</sup> Cf. our modern ‘far to seek.’

<sup>7</sup> Cf. *Æn.* 1. 107: “furit æstus harenis.”

grund<sup>1</sup> wið grēote. God ēaþe mæg [425]

hēaðoliþendum<sup>2</sup>. helpe<sup>3</sup> gefremman.<sup>4</sup> *gin*

Ongan þā glēawlice \*gingran sine\*

*gin* \*wuldorþēdige weras\* wordum trymman:—

5 "Gē þæt gehogodon, þā gē on holm stigon,  
þæt gē on fāra<sup>5</sup> folc feorh<sup>6</sup> gelæddon,<sup>6</sup> [430]

qnd for Dryhtnes lufan<sup>7</sup> dēað prōwodon<sup>8</sup>

on Ælmyrena<sup>9</sup> ēðelrice,

sāwle<sup>10</sup> gesealdon.<sup>8</sup> Ic þæt sylfa wāt,

10 þæt us gescyldeð Scyppend engla,

weoruda Dryhten. ) Wæteregeasa seal, [435]

*re* geōyð<sup>11</sup> qnd geðreātod þurh þrȳðcining,

*rean* lagu lācende liðra wyrðan.<sup>12</sup>

Swā<sup>13</sup> gesælde<sup>14</sup> iu, þæt wē on sēbāte

15 ofer waruðgewinn wæda<sup>15</sup> cunnedan

faroðridende: frēcne þūhton [440]

egle ēalāda; ēagorstrēamas

bēoton bordstæðu; brim oft oncwæð,

ȳð oðerre.<sup>16</sup> Hwīlum uppāstōd

<sup>1</sup> Probably = *sea*. Cf. p. 220, note 10.

<sup>2</sup> Perhaps for *hēahſeo*, in the sense of *the high sea*; cf. Lat. *altum*. <sup>3</sup> Acc. sing.

<sup>4</sup> It is not till this point is reached, in the Greek original, that the journey is begun!

<sup>5</sup> From *fāh* (43. 3).

<sup>6</sup> Periphrastic, something like our 'directed your steps.'

<sup>7</sup> From the weak *lufe*.

<sup>8</sup> Optative.

<sup>9</sup> *Allmurk(y)* = *Ethiopians*; but the poet is here mistaken.

See the prefatory remarks, p. 210.

<sup>10</sup> Here = *life*. <sup>11</sup> Cf. p. 227, l. 19.

<sup>12</sup> For *weorðan*.

<sup>13</sup> Brooke remarks (p. 417): "It is a happy situation which the poet conceives, for Andrew, not knowing that Christ himself is seated beside him in the stern, tells Christ a story of Christ." Cf. Mk. 4. 36 ff.

<sup>14</sup> See 190. <sup>15</sup> See 156. d.

<sup>16</sup> Dat. sing. Cf. Ps. 42. 7.

- of brimes bōsme on bātes fæðm  
 egesa ofer yðlid. Ælmihtig pær, [445]  
 Meotud mancynnes, on mērepyssan  
 beorht bāsnode. Beornas wurdon  
 5 forhte on mōde; friðes<sup>1</sup> wilnedon,  
 miltsa<sup>1</sup> tō<sup>2</sup> Mærum.<sup>3</sup> Þā sēo mēnigo ongan  
 clypian on cēole; Cyning sōna ārās, [450]  
 engla Ēadgifa yðum<sup>4</sup> stilde,  
 wæteres wælmum; windas prēade;  
 10 sē sessade,<sup>5</sup> smylte wurdon  
 mērestrēama gemeotu.<sup>6</sup> Ðā ure mōd ahlōh,<sup>7</sup>  
 syððan wē gesēgon<sup>8</sup> under swegles gang [455]  
 windas ond wāgas ond wæterbrōgan  
 forhte gewordne for Frēan<sup>9</sup> egesan.  
 15 For-þan ic ēow tō sōðe secgan wille,  
 þæt nāfre<sup>10</sup> forlæteð lifgende God  
 eorl on eorðan, gif his ellen deah.<sup>11</sup> [460]  
 Swā hlēoðrode hālig cempa  
 ðeawum<sup>12</sup> gepancul; pegnas lārde  
 20 eadig ðreta,<sup>13</sup> eorlas trymede,  
 ðð-ðæt hie sēmninga slæp oferēode

<sup>1</sup> See 156. a.<sup>2</sup> Here = *from*.<sup>3</sup> Meaning Christ.<sup>4</sup> See 164. i.

<sup>5</sup> This word does not otherwise occur, but the meaning is obvious. There is a noun *sess*, meaning *seat*.

<sup>6</sup> See *gemet*, and 20.<sup>7</sup> See 107.

<sup>8</sup> Anglian form of *gesāwon* (106).

<sup>9</sup> See 153. d.

<sup>10</sup> This gnomic sentence resembles that in *Bēow.* 572-573. Perhaps it is imitated from the Latin proverb, "Fortune favors the brave."

<sup>11</sup> See 128.<sup>12</sup> See 174. d.<sup>13</sup> Usually *ðretta*.

mēðe<sup>1</sup> be mæste. Mære sweoðerade, [465]  
 \*yða ongin\* eft oncyrde,  
 \*hrēoh holmþracu\*. þā þām hālgan wearð  
 æfter gryrehwile gäst geblissod.

*Andrew desires Instruction in Seamanship.*

5 Ongan þā reordigan rædum snottor,  
 wīs on gewitte wordlocan onspēonn<sup>2</sup>: — [470]  
 “Næfre ic sǣlidan<sup>3</sup> sēlran mētte,  
 mǣcræftigran, þæs-ðe<sup>4</sup> mē þynceð,  
 rōwend rōfran, rædsnotterran,  
 10 wordes wīsrar. Ic wille þē,  
 eorl unforēuð, ānre<sup>5</sup> nū gēna [475]  
 bēne biddan: þeah ic þē \*beaga\*<sup>6</sup> lýt,  
 \*sincweorðunga\*, syllan mihte,<sup>7</sup>  
 \*fætedsinces\*, wolde ic frēondscipe,<sup>8</sup>  
 15 þēoden þrymfæst, þinne, gif ic mehte,<sup>7</sup>  
 begitan gōdne. þæs<sup>9</sup> ðū gife hlēotest<sup>10</sup> [480]  
 hālgne hyht on heofonþrymme,  
 gif ðū lidwērigum lārna þīnra  
 ēste<sup>11</sup> wyrðest. Wolde ic ānes<sup>12</sup> tō ðē,  
 20 cynerōf hǣleð, cræftes nēosan, —  
 ðæt ðū mē getæhte, nū þē tīr<sup>13</sup> Cyning [485]  
 ond miht forgef,<sup>14</sup> manna Scyppend,

<sup>1</sup> Agrees with *hīe*.

<sup>2</sup> See *onspannan*.

<sup>3</sup> Acc. sing.

<sup>4</sup> Here = *so far as, as* (157. 1).

<sup>5</sup> See 156. ð.

<sup>6</sup> See 154. a.

<sup>7</sup> Variants of *meahte*.

<sup>8</sup> Object of *begitan*.

<sup>9</sup> = *for that*.

<sup>10</sup> Future sense.

<sup>11</sup> See 165.

<sup>12</sup> See 156. m.

<sup>13</sup> Acc. sing.

<sup>14</sup> Variant of *forgeaf*.

- hū ðū \*wægflotan\*<sup>a</sup> wære bestēmdon,<sup>1</sup>  
 \*sāhengeste\* sund<sup>2</sup> wīsigē.  
 Ic wæs on<sup>3</sup> gifede<sup>3</sup> in ond nū  
 syxtýne sifum<sup>4</sup> on sǣbāte, [490]  
 5 <sup>b</sup>mēre<sup>b</sup> hrērendum<sup>5</sup> mundum<sup>6</sup> frēorig,<sup>7</sup>  
<sup>b</sup>ēagorstrēamas<sup>b</sup> — is ðys<sup>8</sup> āne<sup>9</sup> mā —,  
 swā<sup>10</sup> ic æfre ne geseah ænigne mann,  
 prȳðbearn hǣleð,<sup>11</sup> þō gelīcne  
 stēoran ofer stæfnan. Strēamwelm hwileð,<sup>12</sup> [495]  
 10 bēatað<sup>13</sup> brimstæðo; is þes bāt ful scrid,  
 færeð fāmigheals fugole<sup>14</sup> gelicost,  
 glīdeð on geofone. Ic georne wāt,  
 þæt ic æfre ne geseah ofer yðlāde,<sup>15</sup>  
 on sǣleodan<sup>16</sup> syllicran<sup>17</sup> cræft. [500]  
 15 Is þon<sup>18</sup> gelicost,<sup>19</sup> swā<sup>20</sup> hē<sup>21</sup> on landsceape<sup>22</sup>

<sup>1</sup> For *bestēmdan*, the (weak) past part., according to Wülker. It would then agree with *wægflotan* (dat. sing.).

<sup>2</sup> See p. 213, note 4, and p. 220, l. 5. <sup>3</sup> = *by chance*.

<sup>4</sup> See 176. 1.

<sup>5</sup> Governs *mēre* (and *ēagorstrēamas*), and agrees with *mundum*. <sup>6</sup> = *in hands*?

<sup>7</sup> Agrees with *ic*.

<sup>8</sup> For *ðis*, neut. nom. sing.

<sup>9</sup> Weak; agrees with *ðys*. *This makes another journey*, added to the sixteen. The Greek has, "Behold, this is the seventeenth." Brooke (p. 414) attributes this to the OE. post. <sup>10</sup> Almost = *yet*.

<sup>11</sup> It is unusual to have two synonymous nouns thus joined.

<sup>12</sup> See *hwelan*.

<sup>13</sup> Unusual ending of 3 sing.

<sup>14</sup> Cf. *Odyssey* 7. 36: "Their ships are swift as the flight of a bird." See also *Od.* 13. 86–87; 11. 125.

<sup>15</sup> MS. *yðlāfe*, which would mean *sand*, that which is left by the waves. <sup>16</sup> See *sǣlida*.

<sup>17</sup> For *sel-*, contracted from *seld-*, the root of *seldom*.

<sup>18</sup> = *to that*.

<sup>19</sup> For *gelicost*; see l. 11.

<sup>20</sup> = *as if*. <sup>21</sup> = *the boat* (*bāt*).

<sup>22</sup> = simply *land*; the Greek has: *ἐν τῇς γῆς*.

stille stande, þær hine \*storm\* ne mæg,  
 \*wind\* áwæcgan, nē wæterflōdas  
 brecan brondstæfne; hwæðere on brim snēoweð<sup>1</sup>  
 snel under<sup>2</sup> segle.<sup>3</sup> Ðū eart seolfa geong, [505]  
 5 wīgendra hlēo, nālas wintrum frōd:  
 hafast þe on fyrhðe, faroðlácende,<sup>4</sup>  
 eorles ondsware, æghwylces<sup>4</sup> canst  
 worda<sup>5</sup> for<sup>6</sup> worulde wislic andgit.<sup>7</sup>

*The Pilot recognizes God's Presence with Andrew.*

Him ondswarode ēce Dryhten:— [510]  
 10 "Oft þæt gesæleð, þæt wē on sǣlade,  
 \*scipum\* under<sup>8</sup> scealcum, þonne scēor<sup>9</sup> cymeð,  
 brecað<sup>10</sup> ofer bæðweg \*brimhengestum\*.  
 Hwīlum ūs on Ƴðum earfoðlice  
 gesæleð on sǣwe,<sup>11</sup> þēh<sup>12</sup> wē siðnesan [515]  
 15 frēcne gefēran. Flōdwylm ne mæg  
 manna ænigne ofer<sup>13</sup> Meotudes ēst  
 lungre gelettan<sup>14</sup>; āh<sup>15</sup> him lifes geweald  
 sē ðe brimu bindeð, brūne Ƴða  
 ðȳð and prēatað.<sup>16</sup> Hē þeodum sceal [520]  
 20 racian mid rihte, sē ðe rodor āhōf

<sup>1</sup> MS. *snoweð*.

<sup>2</sup> So yet, *under sail*.

<sup>3</sup> See 152.

<sup>4</sup> Dependent on *andgit*.

<sup>5</sup> Dependent on *æghwylces*.

<sup>6</sup> Almost = *in*.

<sup>7</sup> Object of *canst* (130).

<sup>8</sup> = *among*; but this half-line  
 is a little obscure.

<sup>9</sup> See 18.

<sup>10</sup> Almost = *break away*.

<sup>11</sup> Irreg. dat.; usually *sǣ*.

<sup>12</sup> For *ðēah*. <sup>13</sup> = *against*.

<sup>14</sup> Cf. *Hamlet* 1. 4. 85: "I'll  
 make a ghost of him that *lets*  
*me*."

<sup>15</sup> See 127; here reflexive.

<sup>16</sup> See note 13, p. 226.

- ond gefæstnode folmum<sup>1</sup> sīnum,  
 worhte and wrēðede, wuldras<sup>2</sup> fylde  
 beorhtne boldwelan; swā geblēdsod wearð  
 engla ðeðel purh his ānes miht. [525]
- 5 For-pan is \*gesyne\*, sōð<sup>3</sup> \*orgete\*,  
 cūð \*oncnāwen\*, þæt ðū Cyninges eart  
 pegen gepungen prysittendes<sup>4</sup>;  
 for-pan þe sōna<sup>5</sup> b<sup>s</sup>sāholm<sup>b</sup> oncnēow, *recovered*  
 b<sup>g</sup>garsecges begang<sup>b</sup>, þæt ðū gife hæfdes<sup>6</sup> [530]
- 10 hāliges gāstes. °Hærn° eft onwand,  
 °āryða geblōnd°;<sup>+</sup> egesa gestilde,  
 wīdfæðme wæg; wædu swæðorodon  
 seoðpan hīe ongēton þæt ðe God hæfde  
 wære<sup>6</sup> bewunden,<sup>7</sup> sē ðe wuldres blæd [535]
- 15 gestaðolade strangum mihtum."

\* \* \* \* \*

*Andrew is carried to the City.<sup>8</sup>*

- þus Andreas onðlangne dæg<sup>9</sup>  
 herede<sup>10</sup> hlēoðorewidum Hāliges lāre,  
 oð-ðæt hine sēmininga slæp oferēode<sup>11</sup> [820]  
 on hrōnrāde Heofoncyninge nēh.<sup>12</sup>
- 20 þā \*gelædan\* hēt<sup>13</sup> lifes Brytta

<sup>1</sup> See 174.

<sup>2</sup> Perhaps Anglian genitive;  
used for the inst. after fylde, as  
in the poem of *Christ*, ll. 407-408.

<sup>3</sup> Here a noun.

<sup>4</sup> Agrees with *Cyninges*.

<sup>5</sup> Original form (95).

<sup>6</sup> = *with his covenant*.

<sup>7</sup> MS. *bewunde*.

<sup>8</sup> Note the break here (ll. 537-  
517). The interval is occupied by  
discourses.

<sup>9</sup> See 170. <sup>10</sup> MS. *berede*.

<sup>11</sup> See p. 224, l. 21.

<sup>12</sup> For *nēah*.

<sup>13</sup> Construe, *hēt . . . sine en-*

ofer <sup>du</sup>ȳða geþræc englas sīne,  
 ✕ fæðmum \*ferigean\* on Fæder<sup>1</sup> wære  
 lēofne mid lissum ofer lagufæsten.<sup>2</sup> [825]

\* \* \* \* \*

Lēton pone hālgan be hērestræte  
 5 swefan on sybbe under swegles hlēo,  
 bliðne<sup>3</sup> bīdan burhwealle nēh,<sup>4</sup>  
 his nīðhetum, nihtlangne fyrst, t  
 oð-pæt Dryhten forlēt dægandelle<sup>x</sup> [835]  
 scīre scīnan. Sceadu sweðerodon

10 wōnn under wolcnum. þā cōm wederes blæst,<sup>5</sup>  
 hādor heofonlēoma ofer hofu blican.  
 Onwōc þā wīges<sup>6</sup> heard, wang scēawode;  
 fore burggeatum \*beorgas\* stēape, [840]  
 \*hleoðu\*<sup>7</sup> hlifodon; ymbe hārne stān

15 tigelfāgan trafu,<sup>8</sup> torras stōdon,  
 windige weallas. þā se wīs<sup>9</sup> oncnēow  
 pæt hē Marmedonia mægðe hæfde  
 siðe<sup>10</sup> gesōhte, swā him sylf bebēad, [845]  
 þā<sup>11</sup> him foregescrāf, Fæder mancynnes.

glas . . . gelædan lēofne . . .  
 ofer lagufæsten . . . on Fæder  
 wære.

<sup>1</sup> Genitive.

<sup>2</sup> Here follow four lines which  
 are probably corrupt, and are  
 therefore omitted.

<sup>3</sup> = *kindly, amiable*.

<sup>4</sup> Is construed both with *burh-*  
*wealle* and *nīðhetum*.

<sup>5</sup> Not *blast*.

<sup>6</sup> See 155.

<sup>7</sup> See *hlif*, and 20.

<sup>8</sup> See 47. 4.

<sup>9</sup> For *wisa* (55).

<sup>10</sup> See 174. a.

<sup>11</sup> MS. *þam*. Translate, *when*.



*Andrew's Disciples relate their Adventure.*

Geseh<sup>1</sup> hē pā on grēote<sup>2</sup>    gingran<sup>3</sup> sīne,  
 beornas beadurōfe,    bīryhte<sup>4</sup> him  
 swefan on slāpe.    Hē sōna ongann  
 wigend wēccēan,    ond worde cwæð:—    [850]  
 5 “ Ic ēow seġgan mæg    sōð<sup>5</sup> orgete,<sup>6</sup>  
    þæt ūs gystran-dæge<sup>7</sup>    on geofones strēam<sup>8</sup>  
    ofer ārwelan    æðeling ferede.  
 In pām cēole wæs    cyninga Wuldor,<sup>9</sup>  
 Waldend werðeode<sup>10</sup>;    ic his word oncnēow, [855]  
 10 þēh hē his mægwlite    bemiðen hæfde.”  
 Him pā æðelingas    ondsweorodon  
 geonge \*gēncwidum\*,    \*gāstgerȳnum\*:—  
 “ Wē þē, Andreas,    ēaðe gecȳðað  
    sīð ūserne,    þæt ðū sylfa miht    [860]

<sup>1</sup> For *geseah*.<sup>2</sup> Gr. ‘on the earth’ (ἐπὶ τῇ γῇ).<sup>3</sup> See 169.<sup>4</sup> The only occurrence of this word; *ætrihte*, similarly formed, is found three times in poetry.<sup>5</sup> Noun in acc.<sup>6</sup> Agrees with *sōð*.<sup>7</sup> See 176.<sup>8</sup> Cf. the ‘stream of Oceanus,’ *Od.* 11. 21, and often in Homer.<sup>9</sup> To this kenning there are several analogies in Greek and Latin. Thus Ulysses is referred to as ‘great glory of the Achaians,’ *Il.* 9. 673, and elsewhere; the bull is called the ‘glory of the

herd’ by Ovid (*A. A.* 1. 290); and *decus* is used by Virgil(?) almost exactly as here,—*decus Asteriæ* (*Cul.* 15) for *decens* or *pulchra Asteria*, like *cyninga wuldor* for *wuldorlic cyning*. An interesting mediæval parallel is the line by Hilary, a disciple of Abelard, and probably an Englishman, cited by Lenient, *La Satire en France au Moyen Age*, p. 20, note: “Papa summus, paparum gloria.” So he apostrophizes a girl with “Ave, splendor pueliarum” (Wright, *Biog. Brit. Lit.*, Anglo-Norman Period, p. 93).

<sup>10</sup> MS. *weorðode*.

ongitan glēawlice gästgehygdum.  
 Ūs sǣwērige slǣp oferēode;  
 pǣ cōmon earnas<sup>1</sup> ofer yða wylm  
 faran<sup>2</sup> on flyhte feðerum hrēmige,<sup>3</sup>  
 5 ūs of slǣpendum sǣwle ābrugdon, my[865]  
 mid gefēan feredon flyhte<sup>4</sup> on lyfte  
*shute* brehtmum blīðe,<sup>5</sup> beorhte<sup>6</sup> ond liðe<sup>6</sup>;  
 lissum<sup>7</sup> lufodon ond in lofe wunedon,  
 pær wæs singāl sang ond<sup>8</sup> swegles gong,  
 10 wlitig weoroda hēap<sup>9</sup> ond wuldres prēat.<sup>10</sup> [870]  
 Ūtan ymbe Æðelne<sup>11</sup> englas stōdon,  
 pēgnas ymb pēoden pūsendmælum;  
 hēredon on hēhðo hālgan stefne  
 dryhtna Dryhten.<sup>12</sup>”

<sup>1</sup> Related to Gr. *ōpus*, a bird.

<sup>2</sup> Not in MS., but supplied for the verse structure.

<sup>3</sup> See 174. d. Like Gr. *γαῦρος*; Archilochus has, *exulting in his curls*. <sup>4</sup> Inst. (174. a).

<sup>5</sup> = *blithe, joyful*. Note the rime and assonance in these lines.

<sup>6</sup> Nom. plur.; or possibly adverbs. Will the last consonants permit of associating liðe with Germ. *gelind*?

<sup>7</sup> How may this contain the stem (lið-) of the last word (34)?

<sup>8</sup> Possibly miswritten for *geond*, or perhaps the rare preposition *and* (= *in, in presence of*); this is on the supposition that *swegles gong* means *revolution*

*of the sky*, cf. p. 224, l. 12. The music of the spheres is even suggested, though hardly in the poet's mind. *Swegel* may sometimes mean *music*, and possibly so here, but then one hardly knows how to translate *gong*.

<sup>9</sup> So in Shakespeare: *Rich. III.* 2. 1. 53, "Amongst this princely *heap*"; *Jul. Cæs.* 1. 3. 23, "There were drawn Upon a *heap* a hundred ghastly women."

<sup>10</sup> A Hebraism; *multitude of glory*, nearly = *glorious multitude*.

<sup>11</sup> Jesus, according to the original.

<sup>12</sup> Biblical expression; see Rev. 17. 14; 19. 16.

Benchelli - S. Broun.  
1832. "The Fates of the Aborigines also in this  
collection."

## APPENDIXES.



## APPENDIX I.

### SOME USEFUL BOOKS FOR THE STUDY OF OLD ENGLISH.

#### I. A SELECTION FOR THE BEGINNER.

##### **Political and Social History.**

GREEN, *Short History of the English People*, pp. 1-66.

FREEMAN, *Old English History*. New York, 1876.

##### **Religious and Cultural History.**

LINGARD, *The Anglo-Saxon Church*. London, 1858, 2 vols.

BRIGHT, *Early English Church History*. 2d ed. New York, 1888.

TURNER, *History of the Anglo-Saxons*. London, 1852, 3 vols.

GILES, Translation of *Bede's Ecclesiastical History of England, and the Anglo-Saxon Chronicle*. (Bohn Library.)

##### **Literary History.**

TEN BRINK, *Early English Literature*. New York, 1883. (The best.)

BROOKE, *History of Early English Literature*. New York, 1892.  
(Contains several pieces of translation from Old English poetry.)

MORLEY, *English Writers*, Vol. II. New York, 1888. (Contains translations.)

BROTHER AZARIAS, *The Development of English Literature: The Old English Period*. New York, 1879.

EARLE, *Anglo-Saxon Literature*. London, 1884.

##### **Biography.**

ASSER, *Life of Alfred*. (In *Six Old English Chronicles*, Bohn Library.)

GILES, *Life of Bede*. (As above, under **Religious and Cultural History**.)

**Biography.** (*Continued.*)

BEDE, *Account of Cædmon.* (In *Ecclesiastical History*, Bk. IV., Chap. XXIV.)

For reference :

*Dictionary of Christian Biography.* London, 1877-87, 4 vols.

*Dictionary of National Biography: A-O'Dugan.* London, 1885-94, 41 vols.

**Translations.**

LUMSDEN, *Beowulf, an Old English Poem, translated into modern rhymes.* 2d ed. London, 1883.

EARLE, *The Deeds of Beowulf.* New York, 1892.

GARNETT, *Beowulf, and The Fight at Finnsburg.* 3d ed. Boston, 1889. (Nearly literal; not so enjoyable as the other two, but more trustworthy in details.)

TENNYSON, *The Battle of Brunanburh.*

GARNETT, *Elene; Judith; Athelstan, or the Fight at Brunanburh; and Byrhtnoth, or the Fight at Maldon.* Boston, 1889. (Nearly literal.)

[See also under **Literary History and Poetical Texts.**]

**Readers.**

SWEET, *Anglo-Saxon Reader.* 7th ed. New York (Oxford), 1894.

BRIGHT, *Anglo-Saxon Reader.* New York, 1894.

ZUPITZA-MACLEAN, *Old and Middle English Reader.* New York, 1893.

**Poetical Texts.**

COOK, *Judith, with Introduction, Translation, Complete Glossary and various Indexes, and an Autotype Facsimile.* 2d ed. Boston (D. C. Heath & Co.), 1889. (Pamphlet edition, 1893.)

ZUPITZA-KENT, *Elene.* Boston, 1889.

WYATT, *Beowulf.* New York, 1894.

**Prose Texts.**

BRIGHT, *Gospel of St. Luke.* New York (Oxford), 1893.

SWEET, *Selected Homilies of Ælfric.* New York (Oxford), 1885.

—, *Extracts from Alfred's Orosius.* New York (Oxford), 1886.

**Prose Texts. (Continued.)**

EARLE-PLUMMER, *Two of the Saxon Chronicles Parallel*. New York (Oxford), 1889. (A selection only.)

COOK, *Extracts from the Anglo-Saxon Laws*. New York, 1880.

**History of the English Language.**

EMERSON, *History of the English Language*. New York, 1894.

LOUNSBURY, *History of the English Language*. Revised ed. New York, 1894.

CHAMPNEYS, *History of English*. New York, 1893. (Scarcely available as a text-book.)

**Etymology.**

SKEAT, *Principles of English Etymology: Series I., The Native Element*. New York, 1887.

[See also **Dictionaries.**]

**Grammar.**

SIEVERS-COOK, *Old English Grammar*. 2d ed. Boston, 1887.

HENRY, *Short Comparative Grammar of English and German*. New York, 1894.

**Phonetics.**

BELL, *English Visible Speech for the Million*. New York (London).

—, *Manual of Vocal Physiology and Visible Speech*. New York.

SWEET, *Primer of Phonetics*. New York (Oxford), 1890.

[Any one of these three.]

**Dictionaries.**

HALL, *Concise Anglo-Saxon Dictionary*. New York, 1894.

MURRAY AND BRADLEY, *New English Dictionary: A-Deceit, E-Fang*. New York (Oxford), 1884-94. (Cited as *New Eng. Dict.*)



## II. A SELECTION FOR THE ADVANCED STUDENT.

**Bibliography.**

WÜLKER, *Grundriss zur Geschichte der angelsächsischen Literatur*. Leipzig, 1885.

KÖRTING, *Grundriss der Geschichte der englischen Litteratur*. Münster i. W., 1893.

*Jahresbericht . . . der germanischen Philologie*. Berlin (later Leipzig), 1879-. (Section XV. (later XVI.) is devoted to English.)

SONNENSCHN, *The Best Books*, pp. 952-961. 2d ed. New York, 1891.

**Political and Social History.**

KEMBLE, *The Saxons in England*. London, 1876, 2 vols.

LAPPENBERG, *History of England under the Anglo-Saxon Kings*. 2 vols. (Bohn Library.)

GREEN, *The Conquest of England*. New York, 1884.

—, *The Making of England*. New York, 1883.

FREEMAN, *History of the Norman Conquest, Vol. I., Chaps. I.-III.* New York (Oxford), 1873.

PALGRAVE, *Rise and Progress of the English Commonwealth, Vol. I.* London, 1831.

STUBBS, *Constitutional History of England, Vol. I., Chaps. I.-VIII.* New York (Oxford), 1875.

ANDREWS, *The Old English Manor*. Baltimore, 1892.

**Literary History.**

EBERT, *Allgemeine Geschichte der Litteratur des Mittelalters im Abendlande*. Leipzig, 1874-87, 3 vols. (Especially Vols. I. and III.)

TEN BRINK, *Altenglische Literatur*. (In Paul's *Grundriss der germanischen Philologie*, II. 1. 510-608. Strassburg, 1893. Only a fragment of the original design.)

**Biography.**

WRIGHT, *Biographia Britannica Literaria, Vol. I.* London, 1842.

MONTALEMBERT, *Monks of the West*. Edinburgh, 1861-79, 7 vols. (A fascinating work.)

**Translations.**

GREIN, *Dichtungen der Angelsachsen, stabreimend übersetzt*. Göttingen, 1857-59, 2 vols.

**Readers.**

SWEET, *Second Anglo-Saxon Reader*. New York (Oxford), 1887.  
(Archaic and dialectal; consists largely of glosses.)

KLUGE, *Angelsächsisches Lesebuch*. Halle, 1888.

KÖRNER, *Angelsächsische Texte, mit Uebersetzung, Anmerkungen, und Glossar*. Heilbronn, 1880.

RIEGER, *Alt- und angelsächsisches Lesebuch*. Giessen, 1861.

**Poetical Texts.** [See also **Prose Texts.**]

GREIN-WÜLKER, *Bibliothek der angelsächsischen Poesie*. Kassel, 1881-94. 2 vols. out of 3 completed.

GOLLANCZ, *The Exeter Book, Part I*. London (Early English Text Society), 1895.

THORPE, *Codex Exoniensis*. London, 1842.

ZUPITZA, *Beowulf, Autotypes of the unique Cotton MS., with a Transliteration and Notes*. London (E. E. T. S.), 1882.

**Prose Texts.**

SWEET, *Oldest English Texts*. London (E. E. T. S.), 1885.

—, *King Alfred's West Saxon Version of Gregory's Pastoral Care*. London (E. E. T. S.), 1871-72.

—, *King Alfred's Orosius*. London (E. E. T. S.), 1883.

MILLER, *Old English Version of Bede's Ecclesiastical History of the English People, Part I*. London (E. E. T. S.), 1890-91.

FOX, *King Alfred's Anglo-Saxon Version of Boethius de Consolatione Philosophiæ*. (Bohn Library.)

THORPE, *Homilies of Ælfric*. London (Ælfric Society), 1844-46, 2 vols.

MORRIS, *Blickling Homilies*. London (E. E. T. S.), 1874-80, 3 vols. in 1.

SKEAT, *Ælfric's Metrical Lives of Saints*. London (E. E. T. S.), 1881-90, 3 vols.

—, *The Gospels in Anglo-Saxon and Northumbrian Versions*. Cambridge, 1871-87.

**Prose Texts.** (*Continued.*)

EARLE, *Handbook to the Land-Charters and other Saxon Documents*. New York (Oxford), 1888.

EARLE, *Two of the Saxon Chronicles Parallel*. New York (Oxford), 1865. (Vol. I. of a revision by Plummer has been published, New York, 1892.)

SCHMID, *Die Gesetze der Angelsachsen*. 2d ed. Leipzig, 1858. (This has a much completer apparatus than the following.)

THORPE, *Ancient Laws and Institutes of England*. London, 1840, 2 vols.

NAPIER, *Wulfstan [Homilies]*. Berlin, 1883.

COCKAYNE, *Leechdoms, Wortcunning, and Starcraft of Early England*. London, 1864-66, 3 vols.

**Facsimiles of Manuscripts.**

SKEAT, *Twelve Facsimiles of Old English [i.e. Old and Middle English] Manuscripts, with Transcriptions and Introduction*. New York (Oxford), 1892. (From Alfred's trans. of the *Pastoral Care*, the poetical *Exodus*, and the *Chronicle*.)

WÜLKER, *Codex Vercellensis, die angelsächsische Handschrift zu Vercelli in getreuer Nachbildung*. Leipzig, 1894.

[See also Zupitza's *Beowulf*, Cook's *Judith*, etc.]

**History of the English Language.**

KLUGE, *Geschichte der englischen Sprache*. (In Paul's *Grundriss der germanischen Philologie*, I. 780-930.) Strassburg, 1891.

**Grammar.**

MÄTZNER, *Englische Grammatik*. 3d ed. Berlin, 1885-89, 3 vols. (English translation by C. J. Grece, London, 1874.)

KOCH, *Historische Grammatik der englischen Sprache*. Cassel, 1863-78, 3 vols.

COSIJN, *Altwestsächsische Grammatik*. Hague, 1883-88.

—, *Kurzgefasste altwestsächsische Grammatik*. 2d ed. Leiden, 1893.

SWEET, *New English Grammar, Part I*. New York (Oxford), 1892.

**Phonology.**

SWEET, *History of English Sounds*. New York (Oxford), 1888.

MATHEW, *Synopsis of Old English Phonology*. New York (Oxford), 1891.

COOK, *Phonological Investigation of Old English*. Boston, 1888.

**Syntax.**

WÜLFING, *Die Syntax in den Werken Alfreds des Grossen*. I. Teil. Bonn, 1894. (Contains a useful bibliography.)

**Prosody.**

SIEVERS, *Altgermanische Metrik*, pp. 120-149. Halle, 1893.

—, *Angelsächsische Metrik*. (In Paul's *Grundriss der germanischen Philologie*, II. 1. 888-893; a very brief, but clear, sketch.)

**Dictionaries.**

BOSWORTH-TOLLER, *Anglo-Saxon Dictionary: A-Swīðrian*. New York, 1882-92.

GREIN, *Sprachschatz der angelsächsischen Dichter*. Göttingen, 1861-64.

COOK, *Glossary of the Old Northumbrian Gospels*. Halle, 1894.

KLUGE, *Etymologisches Wörterbuch der deutschen Sprache* (with Janssen's Index). 5th ed., Strassburg, 1894; 4th ed. translated (Macmillan). (For comparison of Old English with German words.)

**Periodicals.**

*Anglia*. Halle, 1878-.

*Englische Studien*. Heilbronn, 1878-.

*Beiträge zur Geschichte der deutschen Sprache und Litteratur* (ed. by Paul and Braune). Halle, 1874-.

*Transactions and Proceedings of the Modern Language Association of America*. Baltimore, 1886-.

*Modern Language Notes*. Baltimore, 1886-.

## III. MEMORANDA OF ADDITIONAL BOOKS.





## APPENDIX II.

### CORRESPONDENCES OF OLD ENGLISH AND MODERN GERMAN VOWELS.

Only a selection of the more regular correspondences is here given. The student must not be surprised at the occurrence of correspondences which he cannot reconcile with these; profounder study will usually show the reason for the discrepancy. The great majority of instances, however, will be found to fall under the following heads. The graphic representations of the vowels, not their sounds, is all that is here considered, but this will be found of much assistance in tracing and fixing cognates.

#### OLD ENGLISH SHORT VOWELS AND DIPHTHONGS.

OE. **a** : Ger. *a* . . . . . **baðian** : *baden*.

OE. **æ** : Ger. *a* . . . . . **cræft** : *Kraft*.

Sometimes OE. **æ** : Ger. *e* . . . **hærfest** : *Herbst*.

OE. **e** : Ger. *e* . . . . . **breccan** : *brechen*.

OE. **ē** : Ger. *e* (*ee*) . . . . . **beðd** : *Bett*; **heere** : *Heer*.

OE. **i** : Ger. *i* . . . . . **fisc** : *Fisch*.

OE. **o** : Ger. *o* . . . . . **lof** : *Lob*.

OE. **u** : Ger. *u* . . . . . **burg** : *Burg*.

OE. **y** : Ger. *ü* . . . . . **fyllan** : *füllen*.

Sometimes OE. **y** : Ger. *u* . . . **hyldu** : *Huld*.

OE. **eā** (20, 21) : Ger. *a* . . . . . **hearpe** : *Harfe*.

OE. **eo** (20, 21) : Ger. *e* . . . . . **eorðe** : *Erde*.





## APPENDIX III.

### ANDREW'S NEGOTIATIONS WITH THE STEERSMAN.

[This extract from the Greek is found on pp. 136-138 of Tischendorf's *Acta Apostolorum Apocrypha*, and corresponds to lines 235-349 of the Old English *Andreas*.]

Ἀναστὰς δὲ Ἀνδρέας τῷ πρῶτῳ ἐπορεύετο ἐπὶ τὴν θάλασσαν ἅμα τοῖς μαθηταῖς αὐτοῦ, καὶ κατελθὼν ἐπὶ τὸν αἰγιαλὸν ἶδεν πλοiάριον μικρὸν καὶ ἐπὶ τό πλοiάριον τρεῖς ἄνδρας καθεζόμενους· ὁ γὰρ κύριος τῇ ἑαυτοῦ δυνάμει κατεσκεύασεν πλοiον, καὶ αὐτὸς ἦν ὥσπερ ἄνθρωπος πρωρεὺς ἐν τῷ πλοiῳ· καὶ εἰσηνεγκεν δύο ἀγγέλους οὓς ἐποίησεν ὡς ἀνθρώπους φανῆναι, καὶ ἦσαν ἐν τῷ πλοiῳ καθεζόμενοι. ὁ οὖν Ἀνδρέας θεασάμενος τὸ πλοiον καὶ τοὺς τρεῖς ὄντας ἐν αὐτῷ ἐχάρη χαρὰν μεγάλην σφόδρα, καὶ πορευθεὶς πρὸς αὐτοὺς εἶπεν Ποῦ πορεύεσθε, ἀδελφοί, μετὰ τοῦ πλοiου τοῦ μικροῦ τούτου; καὶ ἀποκριθεὶς ὁ κύριος εἶπεν αὐτῷ Πορευόμεθα ἐν τῇ χώρᾳ τῶν ἀνθρωποφά-

Then Andrew arose early, and went to the sea with his disciples, and, when he had gone down to the sea-shore, he saw a little boat, and in the boat three men sitting. For the Lord had prepared a ship by his own power, and he himself was as it were a steersman in the ship; and he brought two angels whom he made to seem as men, and they were seated in the ship. Andrew, therefore, when he saw the ship and the three men in it, rejoiced with very great joy, and, coming to them, said, Whither go ye, brethren, with this little ship? And the Lord answered and said unto him, We are journeying into the country of the man-eaters. Now Andrew, when he saw Jesus,

γων. ὁ δὲ Ἀνδρέας θεασάμενος τὸν Ἰησοῦν οὐκ ἐπέγνω αὐτόν· ἦν γὰρ ὁ Ἰησοῦς κρύψας τὴν ἑαυτοῦ θεότητα, καὶ ἦν φαινόμενος τῷ Ἀνδρέᾳ ὡς ἄνθρωπος πρωρεὺς· ὁ δὲ Ἰησοῦς ἀκούσας τοῦ Ἀνδρέου λέγοντος ὅτι καὶ γὰρ εἰς τὴν χώραν τῶν ἀνθρωποφάγων πορεύομαι, λέγει αὐτῷ Πᾶς ἄνθρωπος φεύγει τὴν πόλιν ἐκείνην, καὶ πῶς ὑμεῖς πορεύεσθε ἐκεῖ; καὶ ἀποκριθεὶς Ἀνδρέας εἶπεν Πράγμα τι μικρὸν ἔχομεν ἐκεῖ διαπραξάσθαι, καὶ δεῖ ἡμᾶς ἐκτελέσαι αὐτό· ἀλλ' εἰ δύνασαι, ποίησον μεθ' ἡμῶν τὴν φιλανθρωπίαν ταύτην τοῦ ἀπάξει ἡμᾶς ἐν τῇ χώρᾳ τῶν ἀνθρωποφάγων, ἐν ᾗ καὶ ὑμεῖς μέλλετε πορεύεσθαι. ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς Ἀνέλθατε.

Καὶ εἶπεν Ἀνδρέας Θέλω σοί τι φανερόν ποιῆσαι, νεανίσκε, πρὸ τοῦ ἡμᾶς ἀνελθεῖν ἐν τῷ πλοίῳ σου. ὁ δὲ Ἰησοῦς εἶπεν Λέγε ὁ βούλη. ὁ δὲ Ἀνδρέας εἶπεν αὐτῷ Ναῦλον οὐκ ἔχομέν σοι παρασχεῖν, ἀλλ' οὔτε ἄρτον ἔχομεν εἰς διατροφήν. καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῷ Πῶς οὖν ἀπέρχεσθε μὴ παρέχοντες ἡμῖν τὸν ναῦλον μήτε ἄρτον ἔχοντες εἰς διατροφήν; εἶπεν δὲ Ἀνδρέας τῷ Ἰησοῦ Ἀκουσον, ἀδελφέ· μὴ νομίσης ὅτι κατὰ τυραννίαν σὺ knew him not, for Jesus was hiding his godhead, and appearing to Andrew as a steersman. Jesus hearing Andrew say, I also am going to the country of the man-eaters, saith unto him, Every one fleeth from that city, and why go ye thither? Andrew answered and said, We have a certain little business to perform there, and must needs finish it; if thou canst, do us this kindness to carry us to the country of the man-eaters, to which ye also are bound. Jesus answered and said unto them, Come.

And Andrew said, I will make known to thee somewhat, young man, before we enter into thy ship. Jesus said, Say what thou wilt. Then Andrew said unto him, We have no passage-money to give thee, neither have we bread for food. Jesus answered and said unto him, Why then do ye depart, seeing that ye neither give us passage-money nor have bread for food? Andrew said unto Jesus,

δίδομέν σοι τὸν ναῦλον ἡμῶν, ἀλλ' ἡμεῖς μαθηταί ἐσμεν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τοῦ ἀγαθοῦ θεοῦ. ἐξελέξατο γὰρ ἡμᾶς τοὺς δώδεκα, καὶ παρέδωκεν ἡμῖν ἐντολὴν τοιαύτην λέγων ὅτι πορευόμενοι κηρύσσειν μὴ βαστάζετε ἀργύριον ἐν τῇ ὁδῷ μήτε ἄρτον μήτε πήραν μήτε ὑποδήματα μήτε ῥάβδον μήτε δύο χιτῶνας. εἰ οὖν ποιεῖς τὴν φιланθρωπιάν μεθ' ἡμῶν, ἀδελφέ, εἰπὲ ἡμῖν συντόμως· εἰ οὐ ποιεῖς, φανέρωσον ἡμῖν, καὶ πορευθέντες ζητήσομεν ἑαυτοῖς ἕτερον πλοῖον. ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν τῷ Ἀνδρέᾳ Εἰ αὕτη ἐστὶν ἡ ἐντολὴ ἣν ἐλάβετε καὶ τηρεῖτε αὐτήν, ἀνέλθατε μετὰ πάσης χαρᾶς ἐν τῷ πλοίῳ μου. ἀληθῶς γὰρ βούλομαι ὑμᾶς τοὺς μαθητὰς τοῦ λεγομένου Ἰησοῦ ἀνελεῖν ἐν τῷ πλοίῳ μου ἢ τοὺς παρέχοντάς μοι χρυσοῦ καὶ ἀργυρίου· πάντως γὰρ ἄξιός εἰμι ἵνα ὁ ἀπόστολος τοῦ κυρίου ἀνέλθῃ ἐν τῷ πλοίῳ μου. ἀποκριθεὶς δὲ ὁ Ἀνδρέας εἶπεν Συγχώρησόν μοι, ἀδελφέ, ὁ κύριος παράσχῃ σοι τὴν δόξαν καὶ τὴν τιμὴν. καὶ ἀνῆλθεν Ἀνδρέας μετὰ τῶν αὐτοῦ μαθητῶν εἰς τὸ πλοῖον.

Hearken, brother; think not that because of arrogance we give thee not our passage-money, since we are disciples of the good God, our Lord Jesus Christ. For he chose us, the twelve, and gave us this commandment, saying, As ye go to preach, carry neither money on the way, neither bread, nor scrip, nor shoes, nor staff, nor two coats. / If, therefore, thou wilt do us this kindness, brother, tell us plainly; if thou wilt not, declare it unto us, and we will go and seek for ourselves another ship. Jesus answered and said unto Andrew, If this is the commandment which ye have received and do keep, enter with all joy into my ship; for verily I had rather that ye, the disciples of him who is called Jesus, should enter into my ship, than those who give me gold and silver; for I am certainly worthy that the apostle of the Lord should enter into my ship. Then Andrew answered and said, Agree with me, brother, and the Lord give thee glory and honor. And Andrew entered into the ship with his disciples.

## APPENDIX IV.

### SPECIMENS OF THE DIALECTS.

The two best sources of information on the OE. dialects are Sievers' OE. Grammar and Prof. E. M. Brown's work on Mercian. The latter is in two parts, — (Part I.) *Die Sprache der Rushworth Glossen* (Göttingen, 1891), comprising the vowels, and (Part II.) *The Language of the Rushworth Gloss* (Göttingen, 1892), comprising a continuation of the vowels, the consonants, and inflection.

In some respects the non-West Saxon dialects agree. These common features, so far as they relate to the vowels, have been signalized by Sievers, and are here extracted from § 150 of my edition of his Grammar: —

1. In place of the West Saxon *æ* = Germ. *ē*, West Germ. *ā*, stands the vowel *ē*.

2. The WS. *ie*, *īe* is wanting, and hence the same is true of the unstable *y*, *ȳ* (*i*, *ī*) (19).

3. The sounds *ea*, *eo* (*io*), as well as their corresponding long diphthongs, are not so accurately discriminated as in WS. In Northumbrian especially there is great confusion between *ea* and *eo*. Kentish has a preference for *ia* and *io*, the former standing as well for WS. *ea* as for *eo*.

4. The sound *œ* is of more extensive occurrence.

## I. NORTHUMBRIAN.

## 1. Cædmon's Hymn.

According to Sweet (*Oldest English Texts*, p. 148), "The hymn of Cædmon is written at the top of the page [*i.e.* in the famous Moore MS. of Bede] in a smaller hand than that of the List of Kings which follows it. It is not impossible that the hymn may have been written later than the List [which, according to Sweet, was written 'most probably in 737'], to fill the blank space. But the hand is evidently contemporary."

The *æ* is not always joined into a digraph, and the signs of length and of i-umlaut (*e*) are wanting. These have been supplied, together with the punctuation and the division into lines; in other respects the manuscript has been followed.

The translation of the Hymn, as given by Bede (*Hist. Eccl.* IV. 24), is as follows, though it should be observed that Bede adds, "Hic est sensus, non autem ordo ipse verborum quæ dormiens ille canebat":—

"Nunc laudare debemus auctorem regni cælestis, potentiam creatoris et consilium illius, facta patris gloriæ, quomodo ille, cum sit æternus deus, omnium miraculorum auctor extitit; qui primo filiis hominum cælum pro culmine tecti, dehinc terram custos humani generis omnipotens creavit."

With reference to the words, "*heben til hrōfe*," it is interesting that Alcuin (*Anglia* VII. 7) has, "ut primum Creator mundum *quasi domum* præpararet, et post introduceret habitatorem, id est, dominum domus";

cf. "lācunar, hūshefen, oððe heofenhrōf" (Wülker-Wright, *Vocabularies*, 432. 8).

Variations from the EWS. norm are: —

1. Final -æs instead of -es: -ricæs, metudæs, -cynnæs.
2. Final -i for -e: mæcti, ēci.
3. Final -æ for -e: āstēlidæ, tiadæ.
4. Final -æn, -en for -on: hefæn-, heben.
5. Final -un for -on: scylun.
6. Final -un for -an: middun-.
7. Final -ur for -er: fadur.
8. Final -ur for -or: wuldur-.
9. Final -ud for -od: metud-.
10. Final -in for -en: dryctin.
11. Final -ist for -est: ærist.
12. Final -u for -an: foldu.
13. Final -eg for -ig: hāleg.
14. Final -en for -end: scepen.
15. ā for ea (æ): āll-, uārd, bārnun.
16. e for eo: uerc, heben, hefæn-, metud-.
17. y for u: scylun.
18. e for a, q: ēnd.
19. eḷi for eal: āstēlidæ.
20. æ for ie: ælda.
21. æ, e, e for i, ie: mæcti, -mectig, scepen.
22. īa for ēo: tiadæ.
23. a for æ: -fadur.
24. ē for ā: suē.
25. ō for ēo (ō): scōp.
26. gī- for ge-: gīhuæs.
27. d for Ƿ (þ): -gidanc.
28. th for Ƿ (þ): thā.
29. ct for ht: dryctin, mæcti, -mectig.
30. b for f: heben.
31. til for tō.

Most of the foregoing variations are due either to the age of the document, or are common to at least two of the non-West Saxon dialects. The only ones

that seem peculiarly Northumbrian are 17, 31, and possibly 12. Of the rest, 16 and 25 do not agree with later Northumbrian (Lind.), and 22 looks not unlike Kentish. But 17 has that palatalization of **u** by preceding **sc** which we find in **scyūr**, **-scȳade**, **scyldor**, **scyniga**, **scuia** (**ui** as in **druiġe** for **drȳge**), and even **shȳa** (WS. **scūa**), of the Lind. Gospels. **Til**, which in Old Norse replaces OE. **tō**, is found here and in Lind. Matt. 26. 31, besides being read in the Runic inscription on the Ruthwell Cross. **Foldu** resembles the **eorðu**, **-o** of Lind. Matt. 15. 35, 27. 45, etc., which is the regular form in these Glosses.

The Hymn is as follows:—

Nū scylun hērgan hefænricæs uārd,  
 metudæs mæcti ęnd his mōdgidane,  
 uere uuldurfadur; suē hē uundra gihuwæs,  
 ēci dryctin, ȳr āstēlidæ.  
 5 Hē ārist scōp ālda bārnum  
 heben til hrōfe, hāleg scēpen.  
 Thā middungeard mōncynnæs uārd,  
 ēci dryctin, æfter tīadæ,  
 fīrum foldu, frēa āllmectig.

## 2. Bede's Death Song.

Of this Sweet says: "Preserved in the St. Gall MS. 254, of the ninth century, in the usual continental minuscule hand, evidently an accurate copy of an Old Northumbrian original."

As translated by Cuthbert, his pupil, it runs:—



"Ante necessarium exitum prudentior quam opus fuerit nemo existit, ad cogitandum videlicet, antequam hinc profiscatur anima, quid boni vel mali egerit, qualiter post exitum judicanda fuerit."

Its variations from EWS. are:—

1. It has some of the peculiarities of I. 1, such as (1) *gōdæs, yflæs*, (2) *ni*, (3) *-færæ, -hyeggannæ, -lqngæ, gāstæ, uueorthæ*, (8) *-snottur-*, (15) *thārf*, (28) *there, uulurthit, thqnc-, than, thārf, æththa, dēoth-, uueorthæ*.
2. Final *-a* for *-e*: *æppa*.
3. Final *-it* for *-eð* (cf. 35): *uulurthit*.
4. Final *-id* for *-ed*: *dōmid*.
5. *ēi* for *ie*: *nēld-*.
6. *ē* for *æ*: *thēre*.
7. *iu* for *eo* (*le*): *uulurthit*.
8. *ēo* for *ēa*: *dēoth-*.
9. *æ* for *o*: *æththa*.
10. *ō* for *ē*: *dōmid*.
11. *hin-* (otherwise almost always poetical).
12. *egg* for *cg*: *-hyeggannæ*.
13. *i* for *g* (*ge*): *-lqngæ*.

Of the foregoing only 8 and 13 are unmistakably Northumbrian. With *dēoth-* may be compared *ēoro*, Lind. Lk., p. 8, l. 15 (cf. Jn. 18. 26); *ēostro*, Lk. 22. 1, etc. (15); *ēoðe*, Matt. 27. 64, Lk. 14. 8 (cf. Matt. 10. 15); *ēoung*, Matt., p. 22, l. 15. The *iqng* (for *gqng* < *gang*) is simply an attempt to express the palatal *g* (*ge*); *geong* occurs frequently in the Lindisfarne Gospels, eight times uncompounded. Rushworth has *iarw-*, but not *iqng* (p. 253, note 10). At least Anglian (North. Merc.) is (9) *æppa*; as *eðða* (*eppa*) it occurs in Rush. Matt. 5. 18, and in the Riddles ascribed to Cynewulf (44. 17).

The text is:—

Fore thære nēidfæræ nænig ni uuiurthit  
 thōcnesnotturra than him thārf sīe,  
 tō ymbhyeggannæ ær his hiniqngæ  
 huæt his gāstæ gōdæs æththa yflæs  
 5 æfter dēothdæge dēmid uueorthæ.

### 3. The Day of Judgment.

The text is taken from Skeat's edition of Matthew. As far as practicable the readings have been conformed to the norms of the Lindisfarne Gospels (ca. 950). But as there is often great variation in the spelling and endings of the same word, normalizing has not been attempted in all cases. Where changes have been made, the MS. reading is given in a note. The equivalent for Lat. *et* is nearly always represented by a contraction, as is frequently that for *vel*, *aut*; these have been rendered by the usual words, **and**, **oððe**. The second of two alternative glosses has been enclosed in square brackets, and so has occasionally a superfluous word.

Variations from EWS. are (only the more important are registered):—

1. Of I. 1: (5, but not regularly, see foot-notes), (15) **älle**, **-sāldes**, **-sāldon**, (21) **mæht**, (23) **fadores** (cf. 24, **suæ**); of I. 2: (10) **geblōdsad**.
2. Loss of final -n: **eatta**, **drinca**, **befora**, **ſcēnde**.
3. Uncontracted ind. pres. 3 sing. (cf. I. 2. 3): **sittes**, **scēades**, **setteſ**, etc.
4. Plurals in **-as** (s), as well as **-aſ**: **bſas**, **āgnigas**, **gaas**.
5. Change of gender: **-mæhtes**.
6. Plural of long neuters in **-o**: **cynno**.

7. Plural of adjectives and past participles in -o: *sōðfæsto*, *āwœrgedo*.
8. Weak plurals in -o: *ilco*.
9. Shortened plurals of verbs in -o, instead of -e: *sōhto*.
10. *ea* (representing *eo*) for *e*: *eatta*.
11. *œ* for *e* after *w* (denoted by *u*): *cucœðas*.
12. *ē* for *ēa* before palatals: *ēc*.
13. *ēg* for *āw*: *sēgon*.
14. *ē* for *y*: *dēdon*.
15. *i* for *y* before palatals: *drihten*.
16. Irregular umlaut: *cymmeð*.
17. Irregular gemination: *eatta*, *cymmeð*, *untrymmig*.
18. *cg* for *cc*: *ticgen-*.
19. *cg* for *g*: *hyncg-*.
20. *d* for *t* (*d* original): *geblōdsad*.
21. *ð* for *t*: *seðel*.
22. *ð* for *d*: *mið*.
23. *-ig* for *-ing*: *cynig*.
24. Inorganic initial *h*: *hriordadon*.
25. Loss of final -e: *ric*.
26. The form *biðon*.
27. The form *hia*.

Under the Northumbrian is printed the corresponding passage from the Vulgate, with collations of the Latin versions on which the Lindisfarne and Rushworth glosses are respectively based. The text is:—

Miððy uut'<sup>1</sup> cymes Sunu Mōnnes in mæht his, and alle englas<sup>2</sup> mið him, ðā hē sittes ofer seðel godcundmæhtes<sup>3</sup> his. And gesōmnad biðon befora hine alle cynno,<sup>4</sup> and tōscēades hīa betuīh, suā<sup>5</sup> hiorde tōscēades<sup>6</sup> scīp<sup>7</sup> frōm  
 5 ticgenum. And hē sætteð ðā scīp ēc sōð [uut'] tō suīð-

<sup>1</sup> Abbreviation of *uutedlice* (-tet-), WS. *witodlice*.

<sup>6</sup> MS. -as.

<sup>2</sup> MS. *engles*.

<sup>4</sup> *cynne*.

<sup>7</sup> MS. *scīpo*; this neuter is exceptional in its preponderance of plur. nom. acc. without ending.

<sup>3</sup> MS. -mæht.

<sup>5</sup> MS. *sua*.

rum his, ðā ticgeno sōðlice of winstrum. Donne [hē] cueðes ðe<sup>1</sup> cynig ðām ðā-ðe tō suðrum his biðon [hīa], “Cymmeð gīe, geblēdsad fadores mīnes, bȳas<sup>2</sup> [āgnigas<sup>3</sup>] gegearwad<sup>4</sup> iuh ric frōm frymðo middangeardes. Ic gehyncgerde [ic wæs hyncgrig<sup>5</sup>] for-ðon, and ðū gesāldes 5 mē eatta; ic wæs ðyrstig, and gesāldon mē drinca<sup>6</sup>; gēst ic wæs, and gīe sōmnadon mec<sup>7</sup>; nacod, and gīe clæðdon [gīe wrigon] mec<sup>7</sup>; untrymig,<sup>8</sup> and gīe sōhton mec<sup>7</sup>; in carcern,<sup>9</sup> and gīe cuōmon<sup>10</sup> tō mē. Ðā qndueardas [qnd-suerigað] him sōðfæsto, cueðas, Drihten, huēenne ðec wē 10 sēgon hungurig [hyngrende], and wē hriordadon<sup>10</sup> ðec? ðyrstende [ðyrstig], and wē sāldon<sup>11</sup> ðē drinca<sup>12</sup>? huēne<sup>13</sup> uutetli<sup>7</sup> ðec wē sēgon gēstig, and wē sōmnadon ðec, oððe nacod, and wē āwrigon ðec? huēenne ðec wē gesēgon untrymig and in carcern, and wē cuōmon<sup>10</sup> tō ðē?” And 15 geqndweardeð ðe cynig, cueðes ðām, “Sōðlice ic cueðo iuh, ðēnde gīe dydon<sup>14</sup> ānum of ðisum brōðrum mīnum lȳtlum, mē gīe dydon.” Ðā cueðes<sup>15</sup> and ðām ðā-ðe tō winstrum biðon, “Ofstigað<sup>16</sup> gīe frōm mē, āwœrgedo, in fȳr ēce,<sup>17</sup> se-ðe foregegearuad is dīwle and eṅglum 20 [ðegnum] his. Mec gehyncgerde, and ne sāldo<sup>18</sup> gīe mē eatta; mec ðyrste, and ne sāldo gīe mē drinca; gēst ic wæs, and ne gesōmnade gīe mec; nacod, and ne āwrigon gīe mec; untrymig<sup>8</sup> and in carcern, and ne sōhto gīe mec.” Ðā qndueardas and ðā ilco [hīa], cueðendo, 25 “Drihten, huēenne ðec wē sēgon hyncgrende,<sup>19</sup> oððe ðyrstende,<sup>20</sup> oððe gēst, oððe nacod, oððe untrymig, oððe in

<sup>1</sup> Se is about one-half more numerous than *ðe*.

<sup>2</sup> MS. byes.

<sup>3</sup> MS. agneges; for -igas, etc., -as and -aſ are frequently found in these verbs.

<sup>4</sup> MS. gegearwað.

<sup>5</sup> MS. hincgrig.

<sup>6</sup> MS. dringe.

<sup>7</sup> MS. meh.

<sup>8</sup> MS. untrymmig.

<sup>9</sup> MS. carchern.

<sup>10</sup> MS. -un.

<sup>11</sup> MS. sealdon.

<sup>12</sup> MS. ſringe.

<sup>13</sup> MS. huonne.

<sup>14</sup> MS. dyde.

<sup>15</sup> MS. coeðes.

<sup>16</sup> MS. -es.

<sup>17</sup> MS. ēcece.

<sup>18</sup> MS. sealdon.

<sup>19</sup> MS. hyncgerende.

<sup>20</sup> MS. -a.

carcern, and ne ƿembehtadon<sup>1</sup> wē ðe?" Ðā hē ƿndueardeð ðæm, cweðende, "Sōðlice ic cueðo iuh, ðā hwīle ne dyde gīe ānum of lýtluu ðissu [suā long gīe ne dēdon<sup>2</sup> ānum ðisra<sup>3</sup> metdmaasta], ne mē gīe dydon.<sup>4</sup>" And gaas<sup>5</sup> ðās  
5 in tintergo ēce, sōðfæsto<sup>6</sup> uut' in lif ēce.

Cum autem venerit Filius hominis in maiestate sua, et omnes angeli cum eo, tunc sedebit super sedem maiestatis suæ. Et congregabuntur ante eum omnes gentes, et separabit eos ab invicem, sicut pastor segregat oves ab hædis. Et statuet oves quidem a dextris suis, hædos autem a sinistris. Tunc dicet rex his, qui a dextris ejus erunt: "Venite, benedicti Patris mei, possidete paratum<sup>7</sup> vobis regnum a constitutione mundi. Esurivi enim, et dedistis mihi manducare; sitivi, et dedistis<sup>8</sup> mihi bibere; hospes eram, et collegistis<sup>9</sup> me; nudus,<sup>10</sup> et cooperuistis<sup>11</sup> me; infirmus, et visitastis me; in carcere eram,<sup>12</sup> et venistis ad me." Tunc respondebunt ei iusti, dicentes: "Domine, quando te vidimus esurientem, et pavimus te? sitientem,<sup>13</sup> et dedimus tibi potum? quando autem te vidimus hospitem, et collegimus<sup>14</sup> te, aut nudum et cooperuimus te<sup>15</sup>? aut quando te vidimus infirmum, aut<sup>16</sup> in carcere, et venimus ad te?" Et respondens rex, dicet illis: "Amen dico vobis, quamdiu fecistis uni<sup>17</sup> ex<sup>18</sup> his fratribus meis minimis, mihi fecistis." Tunc dicet et<sup>19</sup> his, qui a<sup>20</sup> sinistris<sup>21</sup>

<sup>1</sup> MS. embigto.

<sup>2</sup> Less common form for dydon.

<sup>3</sup> MS. ƿassa. <sup>5</sup> MS. gaes.

<sup>4</sup> MS. dyde. <sup>6</sup> MS. -fæste.

<sup>7</sup> R. *regnum quod vobis paratum est ab origine mundi.*

<sup>8</sup> L. *dedisti.*

<sup>9</sup> L. *collexistis.*

<sup>10</sup> R. *nudus eram.*

<sup>11</sup> L. *operuistis.*

<sup>12</sup> L. om.; R. *fui.*

<sup>13</sup> R. *aut sitientem.*

<sup>14</sup> L. *colleximus.*

<sup>15</sup> L. om. <sup>16</sup> L. *et.*

<sup>17</sup> R. *uni ex minimis his fratribus meis.*

<sup>18</sup> L. *de.*

<sup>19</sup> R. *rex.*

<sup>20</sup> L. *ad.*

<sup>21</sup> R. *sinistris ejus.*

erunt: "Discedite<sup>1</sup> a me, maledicti, in ignem æternum, qui paratus<sup>2</sup> est diabolo et angelis ejus. Esurivi enim, et non dedistis mihi manducare; sitivi, et non dedistis mihi potum<sup>3</sup>; hospes eram, et non collegistis<sup>4</sup> me; nudus, et non cooperuistis<sup>5</sup> me; infirmus et in carcere, et non visitastis me." Tunc respondebunt ei<sup>6</sup> et ipsi, dicentes: "Domine, quando te vidimus esurientem, aut sitientem, aut hospitem, aut<sup>7</sup> nudum,<sup>7</sup> aut infirmum, aut<sup>8</sup> in carcere, et non ministravimus tibi?" Tunc respondebit illis, dicens: "Amen dico vobis, quamdiu non fecistis uni de minoribus his, nec mihi fecistis." Et ibunt hi in supplicium æternum, justi autem in vitam æternam.

<sup>1</sup> L. *discendite*.<sup>3</sup> R. *bibere*.<sup>6</sup> L. *om*.<sup>2</sup> L. *præparatus*; R. *quem præparavit pater meus diabolo*.<sup>4</sup> L. *collexistis*.<sup>7</sup> R. *om*.<sup>5</sup> L. *operuistis*.<sup>8</sup> L. *vel*.

## II. MERCIAN.

Mercian has been thus characterized by Brown (*ut supra*, Part I., p. 81, with which should be compared his Part II., p. 91):—

"There is naturally much general agreement with Northumbrian, since both are Anglian. Variations from North. are in some cases approximations to WS., but not in all. In certain respects Mercian stands quite by itself; in particular—

"1. OE. stable *e* [*i.e.* not *ę*] is usually retained in Mercian, yet is more or less frequently changed to *æ*.

"2. The *o*-umlaut of *a* scarcely occurs in WS., and not at all in either Kentish or Northumbrian, but is well developed in Mercian.

"3. The **u**-, **o**-umlaut of **e** to **eo**, and of **i** to **io**, **eo**, occurs at least more regularly in Mercian than in WS. and the other dialects.

"It is true that these peculiarities give no sharp outlines to Mercian, yet they sufficiently characterize it as a dialect, and not merely as Northumbrian modified by West Saxon scribes, or the reverse."

### 1. The Day of Judgment.

The text is from Skeat's edition of Matthew, normalized like the last. There is a difference of opinion about the date of the Gloss. Skeat says (ed. of Mark, p. xii) that it may be referred to the latter half of the tenth century, Brown (Part I., p. 83) would date it just before the decay of Latin studies to which Alfred testifies; the latter also infers that its origin was not near the Kentish border. The phonological and inflectional points of difference from both West Saxon and Northumbrian should be noted.

The passage is as follows:—

And<sup>1</sup> **mið**-**þy**<sup>2</sup> **cymeþ** **ponne** **Sunu**<sup>3</sup> **Mōnnes** in **ðrymme** his, and **alle**<sup>4</sup> **enclas** **mið** **hine**, **ponne**<sup>5</sup> **gesiteþ**<sup>6</sup> **on** **sedle**<sup>7</sup> his **þrymmes**. And **gescōmnade**<sup>8</sup> **bēoð** **beforan** **him** **alle**<sup>4</sup>

<sup>1</sup> Represented in MS. only by the abbreviation; **and** occurs but once in the Gospel, and is accordingly restored here; **a**, too, is more likely to occur in proclitics.

<sup>2</sup> Both **mið** and **mid** are found; here the following **þ** may have influenced.

<sup>3</sup> MS. **sune**.

<sup>4</sup> MS. **ealle**; **a** is more common before **l** + cons., though **eall** and **healf** are somewhat exceptional.

<sup>5</sup> **ponne** is much commoner, and so **o** before nasals in general.

<sup>6</sup> MS. **gesitæþ**.

<sup>7</sup> This word has **þ** and **t** (**tt**), as well as **d**.

<sup>8</sup> MS. **gescōmnede**.

pēode, and gescēadeþ<sup>1</sup> hiæ in twā,<sup>2</sup> swā hiorde<sup>3</sup> āscēadeþ<sup>4</sup> scēp from ticnum. And sēteþ pā scēp<sup>5</sup> on pā<sup>6</sup> swiðran hālfē,<sup>7</sup> his ticcen þonne on pā winstran hālfē.<sup>7</sup> Þonne cwæp<sup>8</sup> se Cyning þæm þe on pā swiðran hālfē his bēon, “Cumap,<sup>9</sup> geblētsade mīnes Fæder, gesittað rice þte ēow 5  
geiarwad<sup>10</sup> wæs frōm sētnisse middangeardes. For-pon-ðe mec<sup>11</sup> yngrade,<sup>12</sup> and ge sāldun mē etan; mec þyrste, and gē sāldun<sup>13</sup> mē drincan; cuma ic wæs, and gē feormadun mec<sup>11</sup>; nacud ic wæs, and gē wrigun<sup>14</sup> mec; untrum,<sup>15</sup> and gē nēosadun mīn; in carcerne<sup>16</sup> ic wæs, and ge cwōmun<sup>17</sup> 10  
tō mē.” Þonne andswarigaþ<sup>18</sup> him<sup>19</sup> [þæm] sōpfæste,<sup>20</sup> cwæþende,<sup>21</sup> “Dryhten, hwonne<sup>22</sup> gesēgun<sup>23</sup> wē ðe hyngrende, and wē fōddun<sup>24</sup> pē? oppe þyrstigne, and wē pē drincan sāldun? hwanne<sup>22</sup> þonne gesēgun<sup>23</sup> wē pē<sup>11</sup> cuman, and gefeormadun ðe<sup>11</sup>? oppe nacudne, and wē pec<sup>11</sup> 15  
wrigun<sup>14</sup>? opðe hwonne<sup>22</sup> wē pē<sup>11</sup> sēgun untrymne<sup>15</sup> opðe in cwarterne,<sup>25</sup> and wē cwōmun<sup>17</sup> tō pē?” And andswarade se Cyning, cwæp tō heom,<sup>19</sup> “Sōþ ic sæcege ēow, swā lōnge swā gē dydun ānum þe<sup>26</sup> lāsesta<sup>26</sup> pāra brōpre<sup>26</sup>

<sup>1</sup> MS. *gesceadiþ*.

<sup>2</sup> MS. *tu*, but less common.

<sup>3</sup> *heorde* also occurs.

<sup>4</sup> MS. *ascadeþ*.

<sup>5</sup> MS. *scæp*.

<sup>6</sup> Lat. omits *suis*.

<sup>7</sup> MS. *healfe*.

<sup>8</sup> Usual form for pres., as well as pret.; pres. also *cwep*.

<sup>9</sup> MS. *cymeþ*.

<sup>10</sup> Less common than *gegearwad*.

<sup>11</sup> *mec*, *ðec* rather commoner in acc.

<sup>12</sup> Loss of initial *h* exceptional.

<sup>13</sup> MS. *salden*.

<sup>14</sup> MS. forms are *wriogan*,

but this verb is exceptional.

<sup>15</sup> With *i*-umlaut, and without.

<sup>16</sup> MS. *carkærn*.

<sup>17</sup> MS. *coman*.

<sup>18</sup> MS. *andswærigaþ*.

<sup>19</sup> Sing. *him*, plur. *heom*.

<sup>20</sup> *-fæste* rather more common.

<sup>21</sup> *cwæþende* nearly as common as *cwepende*.

<sup>22</sup> *hwanne* and *hwonne* about equal.

<sup>23</sup> MS. *gesagun*.

<sup>24</sup> MS. *fōddan*.

<sup>25</sup> MS. *quartern*.

<sup>26</sup> Here nom.; *þe* occasional for *se*.



mīne,<sup>1</sup> gē mē dydun.<sup>2</sup>” Þonne cwæp se Cyning æc tō þæm  
 þā-þe on þæm winstran hālfе бѣoþan, “Gewitaþ frōm mē,  
 āwærgde,<sup>3</sup> in æce<sup>4</sup> fyr, ꝥte wæs gearwad<sup>5</sup> Fæder<sup>6</sup> mīn<sup>6</sup>  
 dēofle and his englum.<sup>7</sup> For-þon-þe mec<sup>8</sup> hyngrede, and  
 5 gē ne sāldun mē etan; mec<sup>8</sup> ðyrste, and gē ne sāldun mē  
 drincan; cuma<sup>9</sup> ic wæs, and gē ne feormadun mec<sup>8</sup>; nacud,  
 and gē ne wrigun<sup>10</sup> mec<sup>8</sup>; untrum<sup>11</sup> and in carcerne,<sup>12</sup> and  
 gē ne neōsadun mīn.” Þonne andswarigað hīæ swālcе,<sup>13</sup>  
 cwæpende,<sup>14</sup> “Dryhten, hwanne<sup>15</sup> gesēgun<sup>16</sup> wē ðe<sup>8</sup> hyng-  
 10 rende, oppe þyrstigne, oppe cuman, oppe untrum,<sup>11</sup> oppe  
 in carcerne,<sup>17</sup> and wē ne þegnadun<sup>18</sup> þē?” Þonne and-  
 swarap<sup>19</sup> heom,<sup>20</sup> cwepende,<sup>14</sup> “Sōþ ic sæge ēow, swā longe  
 swā gē ne dydun ānum meodumra<sup>21</sup> pissa, ne mē gē ne  
 dydun.” And gæþ<sup>22</sup> hīæ in æce<sup>4</sup> tintergu,<sup>23</sup> þā sōpfeste<sup>24</sup>  
 15 þonne in æce<sup>4</sup> lif.

<sup>1</sup> See p. 253, note 26.

<sup>2</sup> MS. *dydon*.

<sup>3</sup> MS. *awærgede*.

<sup>4</sup> *æce* rather more common.

<sup>5</sup> MS. *gearward*.

<sup>6</sup> Cf. the Latin of this text.

<sup>7</sup> MS. *englas*.

<sup>8</sup> See p. 253, note 11.

<sup>9</sup> MS. *cuman*.

<sup>10</sup> See p. 253, note 14.

<sup>11</sup> See p. 253, note 15.

<sup>12</sup> MS. *carkern*.

<sup>13</sup> MS. *swilce*; the only other instance in the Gospel is *swælce*.

<sup>14</sup> See p. 253, note 21.

<sup>15</sup> See p. 253, note 22.

<sup>16</sup> See p. 253, note 23.

<sup>17</sup> MS. *carcrænnæ*.

<sup>18</sup> MS. *þegnedun*.

<sup>19</sup> MS. *andswareþ*.

<sup>20</sup> See p. 253, note 18.

<sup>21</sup> MS. *meoduma*.

<sup>22</sup> More common than *gæþ*; influence of the sing.?

<sup>23</sup> Only instance of *u* in plur. of disyllabic neuters; cf. *ticcen*, above.

<sup>24</sup> See p. 253, note 20.

## 2. Psalm XX. (XXI.)

The Psalm is taken from the Vespasian Psalter as printed in Sweet's *Oldest English Texts*. This was formerly regarded as Kentish, and even yet Brown

(Part I., p. 82) is inclined to think that its Mercian is that of the region adjoining Kent. Sweet (p. 184) refers the gloss to the first half of the ninth century. The forms are less varied than in the last. The Latin is the Vulgate version, collated with that on which the gloss is based.

The text is:—

Dryhten, in megne ðinum bið geblissad cyning; qnd ofer hǣlu ðine gefið<sup>1</sup> swiðlice! Lust sǣwle his ðū sǣldes him, qnd willan weolera his ðū ne biscæredes hine. For-ðon ðū forecwōme hine in blēdsunge<sup>2</sup> swētnisse<sup>3</sup>; ðū settes hēafde his bēg of stāne dēorwyrðum.<sup>4</sup> Lif bed, 5 qnd ðū sǣldes him lēngu dæga<sup>5</sup> in weoruld weorulde. Micel is wuldur his in hǣlu ðinre; wuldur qnd micelne wlite ðū onsetses ofer hine. For-ðon ðū selest hine in blēdsunge in weoruld weorulde; ðū geblissas hine in gefian mid qndwleotan<sup>6</sup> ðinum. For-ðon cyning gehyhteð 10 in Dryhtne, and in mildheortnisse ðes hēstan ne bið onstýred. Sīe [bið] gimōted hōnd ðin āllum fēondum ðinum; sīe swiðre ðin gemōteð ālle ðā-ðe ðec<sup>7</sup> figað. Ðū setes hīe swē-swē ofen fýres in tīd qndwleotan<sup>8</sup> ðines; Dryhten in eorre his gedrōfeð hīe, qnd forswilgeð 15 hīe fýr. Wēstem heara of eorðan ðū forspildes, and sēd heara frōm bearnum mōnna. For-ðon hīe onhǣldun<sup>9</sup> in ðē yfel; ðōhtun geðæht ðæt hīe ne mæhtun gesteaðulfestian. For-ðon ðū setes hīe bec, in lāfum ðinum ðu gearwas qndwleotan heara. Hēfe up, Dryhten, in megne 20 ðinum; we singað and singað megen ðin.

<sup>1</sup> MS. *gefið*.

<sup>2</sup> We should expect *blēdsunge*. but the rule is *eo*.

<sup>3</sup> MS. *swētnisse*.

<sup>7</sup> MS. *ſe*.

<sup>4</sup> MS. *dēorwyrðem*.

<sup>8</sup> MS. *qndwllotan*; see note 5.

<sup>5</sup> MS. *dæga*.

<sup>9</sup> MS. *onhældon*.

<sup>6</sup> In this word *eo* is commoner;

Domine, in virtute tua lætabitur rex; et super salutare tuum exultabit vehementer. Desiderium cordis<sup>1</sup> ejus tribuisti ei, et voluntate labiorum ejus non fraudasti eum. Quoniam prævenisti eum in benedictionibus dulcedinis; posuisti in capite ejus coronam de lapide pretioso. Vitam petiit<sup>2</sup> a<sup>2</sup> te,<sup>2</sup> et tribuisti ei longitudinem dierum in sæculum, et in sæculum sæculi. Magna est gloria ejus in salutari tuo; gloriam et magnum decorem impones super eum. Quoniam dabis eum in benedictionem in sæculum sæculi; lætificabis eum in gaudio cum vultu tuo. Quoniam rex sperat<sup>3</sup> in Domino, et in misericordia Altissimi non commovebitur. Inveniatur manus tua omnibus inimicis tuis; dextera tua inveniatur<sup>4</sup> omnes qui te oderunt. Pones eos ut clibanum ignis in tempore vultus tui; Dominus in ira sua conturbabit eos, et devorabit eos ignis. Fructum eorum de terra perdes; et semen eorum a filiis hominum. Quoniam declinaverunt in te mala; cogitaverunt consilia,<sup>5</sup> quæ<sup>6</sup> non potuerunt stabilire. Quoniam pones eos dorsum<sup>7</sup>; in reliquis tuis præparabis vultum eorum. Exaltare, Domine, in virtute tua; cantabimus et psallemus virtutes tuas.

<sup>1</sup> MS. *animæ*.<sup>3</sup> MS. *sperabit*.<sup>6</sup> MS. *quod*.<sup>2</sup> MS. *petit*.<sup>4</sup> MS. *invenit*.<sup>7</sup> MS. *deorsum*.<sup>5</sup> MS. *consilium*.

### III. KENTISH.

The preference for the *e*-sound (both long and short) is, according to Zupitza (*Haupt's Zeitschrift*, XXI. 4), characteristic of the Kentish dialect. Sievers remarks (§ 154) that a distinctive characteristic of Kentish is the substitution of *e*, *ē*, for *y*, *ȳ*, and to some extent the converse.

In our reproduction of the following pieces, **ę** is employed only where it is found in the MSS., in order to avoid confusion between the theoretical and the MS. **ę**.

### 1. Lufa's Confirmation of her Bequest.

The will of which this is the concluding portion dates from 832. It is printed by Sweet in his *Oldest English Texts*, pp. 446–447, and by Earle, *Land Charters*, pp. 165–166. Earle adds: "This piece is given in Thorpe's *Analecta* as a specimen of East Anglian; but Kemble remarked that Mundlingham is in Kent."

Note the **e** (**ē**) for **æ** (**ǣ**), **ia** (**īa**) for **eo** (**ēo**); **b** for **f** is of course not peculiar to Kentish (I. 1. 30).

The text is as follows:—

✠ Ic Luba, ęaǣmōd Godes ȝiwen, ȝās forecwedenan gōd,  
and ȝās elmessan, gesette and gefestnie, ob mīnem erfe-  
lande et Mundlinghām, ȝēm hiium tō Crīstes cirican; and  
ic bidde, and an Godes libgendes naman bebiāde, ȝǣm  
men ȝe ȝis land and ȝis erbe hebbe et Mundlingham, ȝet 5  
hē ȝās gōd forȝlēste oȝ wiaralde ende. Se man, se ȝis  
healdan wille, and lēstan ȝet ic beboden hebbe an ȝisem  
gewrite, sē him seald and gehealden sīa hiabenlice  
blēdsung; se his ferwerne, oȝȝe hit āȝele, sē him seald  
and gehealden helle wīte, būte hē tō fulre bōte gecerran 10  
wille, Gode and mannum. *Uene ualete.*

✠ Lufe ȝincgewrit.

### 2. The Kentish Hymn.

The Hymn is No. 8 of Grein's *Bibliothek* (II. 290–291). The text is conformed to that of Kluge in his *Lesebuch*, pp. 111–112.

To be noted are the **io**, **ia** for **eo** (**hiofen**, **hiafen**), **io** for **ēo**, **e** for **æ** (**fegere**, **Feder**, **heleða**, **-fest**), **æ** for **ē**, *i.e.* **ǣ** (**blǣtsiað**, **hrǣmig**) and for **ie** (**geflǣmdest**), and especially the **e** for **y** (**senna**, **gefelled**), and **ē** for **ȳ** (**ālēs**, **gerēna**). Standard West Saxon vowels are also found, and perhaps indicate a West Saxon scribe.

With respect to consonants, the omission of the middle one of three is noted by Zupitza as characteristic (**ǣnlum**). The loss of final **d** (**walden**) is found elsewhere in Kentish (Zupitza, p. 11); but see also I. 1. 14. **Ne** (**ngc**, **ncg**) for **ng** (**cyninc**, **cyninge**; cf. **pincg**, p. 257, l. 12) is another mark (Zupitza, p. 13).

The Hymn is as follows:—

- |                            |                       |      |
|----------------------------|-----------------------|------|
| Wuton wuldrian             | weorada Dryhten,      |      |
| hālgan hlīoðorewidum       | hiofenrīces Weard,    |      |
| lufian hiofwendum          | lifēs Āgend,          |      |
| and him simle sīo          | sigefest wuldor       |      |
| 5 uppe mid ǣnlum           | and on eorðan sibb    | [5]  |
| gumena gehwīlcum           | goodes willan!        |      |
| Wē ðē heriað               | hālgum stefnum,       |      |
| and þē blǣtsiað            | bilewitne Fēder,      |      |
| and ðē þanciað,            | þīoda Wālden,         |      |
| 10 ðīnes weorðlican        | wuldordrēames         | [10] |
| and ðāre miclan            | mægena gerēna,        |      |
| ðe ðū God Dryhten          | gāstes mæhtum         |      |
| hafest on gewealdum        | hiofen and eorðan,    |      |
| ān ēce Fēder,              | ǣlmehtig God!         |      |
| 15 Ðū eart cyninga Cyningc | cwīcera gehwīlces;    | [15] |
| ðū eart sigefest Sunu      | and sōð Hēlend        |      |
| ofer ealle gesceft         | angla and manna!      |      |
| Ðū Dryhten God             | on drēamum wunast     |      |
| on ðāre upplican           | ǣðelan ceastre,       |      |
| 20 Frēa folca gehwæs,      | swā ðū ǣt fruman wære | [20] |

- efenēadig Bearn āgenum Fæder!  
 Ðū eart heofenlic lioht and ðæt hālige lamb,  
 ðe ðū<sup>1</sup> mānsilde middangeardes  
 for þīnre ārfestnesse ealle tōwurpe,  
 5 fīond geflāmdest, folc generedes, [25]  
 blōde gebōhtest bearn Israēla  
 ðā ðū āhōfe ðurh ðæt hālige trīow  
 ðīnre ðrōwunga ðrīostre senna,  
 þæt ðū on hāhsetle heafena rīces  
 10 sitest sigehrāmīg on ðā swiðran hand [30]  
 ðinum God-Fæder gāsta gemyndīg.  
 Mildsa nū mehtīg manna cynne,  
 and of leahtrum ālēs ðīne ðā liofan gesceft,  
 and ūs hāle gedō, heleða Sceppend,  
 15 niða Nergend, for ðīnes naman āre! [35]  
 Ðū eart sōðlice simle hālig,  
 and ðū eart āna āce Dryhten,  
 and ðū āna bist eallra Dēma  
 cwucra ge dēadra, Crīst Nergend,  
 20 for-ðan ðū on ðrymme rīcsast and on ðrīnesse [40]  
 and on ānnesse, ealles Wāldend,  
 hiofena hēahcyninc, Hāliges Gāstes  
 fegere gefelled in Fæder wuldre!

<sup>1</sup> MS. 8y.

## APPENDIX V.

### I-UMLAUT ILLUSTRATED FROM GOTHIC.

The earliest Germanic language represented by existing specimens is the Gothic. Much the most considerable part of these specimens consist of fragments of a translation of the Bible, or rather of the Bible with the exception of the Books of Kings, made by Wulfila (less correctly, Ulphilas), a Goth of the fourth century. While it would be a serious error to regard Gothic as the parent of the other Germanic tongues, it is undoubtedly true that in many respects it most nearly represents what we may conceive to have been the character of the Primitive Germanic language. In particular, the original vowels of stem-endings and inflectional terminations are often extant in Gothic, while by the time of Old English they are either lost, or exist in a modified form.

From what has been said, it is manifest that a comparison of Gothic forms with those of Old English is often very instructive. The phenomenon known as i-umlaut, for example, becomes much more intelligible through such a comparison, as a few illustrations will render evident.

In the revised version of 2 Cor. 10. 12, the marginal reading is, "For we are not bold to judge ourselves among . . . certain of them that commend themselves." The Gothic has, "Unte ni gadaursum *dōmjān* unsis silbans," etc. Here the English word *judge* is repre-

sented by the Gothic *dōmjan* (pronounced *dōmyan*), to which corresponds the OE. *dēman*. Again, for OE. *sēc(e)an* (114), *nerian* (116), the Gothic has *sōkjan*, *nasjan* (*s* changing to *r*), as in Lk. 19. 10: "Qam auk sunus mans *sōkjan jah nasjan pans fralusanans*."

According to 103, the ind. pres. 3 sing. of *forbēodan* is *forbīet* or *forbīett*. The corresponding Gothic form occurs in Lk. 8. 25: "Hwas siai sa, ei jah windam *faurbiudiþ jah watnam*?" (Who then is this, that he commandeth even the winds and the water(s)?) The stem of the Gothic verb *faurbiudiþ* is *biud-*, which in OE. is represented by *bēod-*. Umlaut is caused by the *-i-* of the ending *-iþ*, which is sometimes retained in OE. as *-(e)ð*, but frequently disappears, according to 23 and 34. Similarly Gothic *fraliusiþ* is represented in OE. by *forliest*, as in Lk. 15. 8, where, for the "if she lose one piece" of the English, the Gothic has, "jabai *fraliusiþ* drakmin ainamma." Again, take the OE. *hātan*, of which the ind. pres. 3 sing. is *hæt(t)*. Here the Gothic infinitive is *haitan*, and the ind. pres. 3 sing. *haitiþ*. Thus, in Lk. 15. 9, "*gahaitiþ* frijondjos" (call-eth together her friends).

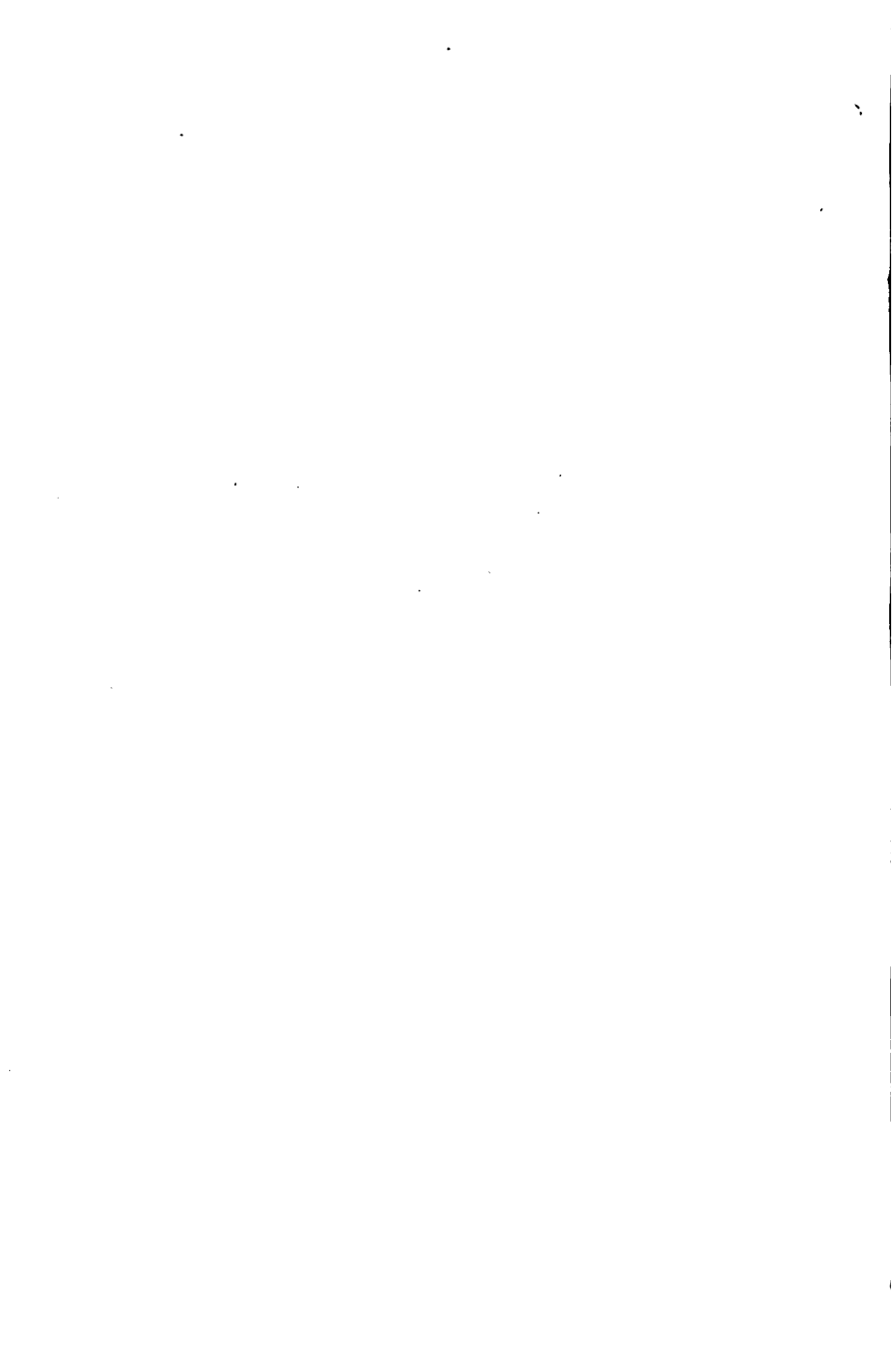
In Mk. 1. 16, where our version has *net*, the OE. has *nett*, and the Gothic *nati*: "wairpandans *nati* in marein." The doubling of *t* is to be accounted for according to 36, as the Gothic stem-ending was *-ja*. For OE. *cynn* the Gothic has *kuni*, as in Mk. 8. 12: "Hwa pata *kuni* taikn sōkeip?" (What would be the OE. representatives of *taikn* and *sōkeip*?) In Mk. 7. 35, where the OE. has "*tungan bend*," the Gothic has "*bandi* tuggons."

Many more illustrations might be given, but these will no doubt suffice to render the principle clear.





# VOCABULARY.



## VOCABULARY.

[The vowel æ follows *ad*, and *ŷ* follows *t*. The main or typical forms of words are those of Early West Saxon, the dialectic or late forms of the poetry and of Appendix IV. being referred to that as the standard. Actual forms, when different from the type, are enclosed in parenthesis. Figures in parenthesis refer to paragraphs (and subdivisions) of the Grammar. Semicolons are employed to separate different *groups* of meanings; definitions separated by commas are more nearly synonymous. The sign < indicates derivation from. Modern English words cited in brackets, and not preceded by *cf.*, are direct derivatives; cognates thus cited are directly derived from the common ancestral form; where the relationship is more remote, or only a part of the word corresponds, *cf.* precedes. Old English words preceded by *cf.* or *see* are parallel or related forms. Direct derivatives included among the definitions are not repeated in brackets. The asterisk before a word indicates a theoretical form; for the manner in which such are framed see my *Phonological Investigation of Old English* (Ginn & Co.). The ending -*lic*(e) is assigned to adjectives and adverbs employed in the poetry; -*lic*(e) to those in prose.]

### A.

**ā**, *always*; repeated for emphasis,  
**ā ā ā**, *for ever and ever*. [Cf. Mod. Eng. *ay*, from an allied root; in ME. our word appears as *o*, *oo*,—so in Chaucer, *Tr. and Cress.* 2. 1034: 'for ay and oo.']

**ā-** (142).

**ā-belgan** (III. 104), *anger, incense*.

**ā-bēodan** (II. 103), *announce, communicate*.

**ā-beran** (IV. 105), *carry, convey; sustain*.

**ā-blāwan** (R. 109), *blow*.

**ā-bregdan** (III. 104, 28), *liberate, disengage*. [Cf. Spenser's *abrade*, *abrayd*, *abraid*, e.g. *F. Q.* 3. 11. 8.]

**ā-būtan**, *about, around*.

**ac** (ah) (4), *but*.

**ā-ceġnan** (113), *produce, beget, bring forth*.

**ācol-mōd** (58, 146), *frightened, terrified*.

**adesa** (53), *adze, hatchet*.

**ādī** (51. b), *disease*.

**ā-drēðan** (R. 110), *fear*.

**ā-drēogan** (II. 103), *endure*.

**ā-drīfan** (I. 102), *expel*.

**ā-dūn**(e), *down*. [< of *dūne*; see *dūn*.]

**āce**, see *ēce*.

- æcer** (43), *field*. [Cf. Mod. Eng. *broad acres*, *God's Acre*, the latter as in Longfellow's poem; Ger. *Acker*. Cognate with Lat. *ager*, Gr. *ἀγρός*.]
- ædre** (ēdre), *straightway, immediately, at once*.
- æfen** (47. 7), *evening* (but *evening* itself is from the derivative **æfnung**). [Ger. *Abend*.]
- æfen-glōmung** (51. 3), *evening twilight*. [Cf. Mod. Eng. *gloom-ing*.]
- æfestfull** (146), *envious*. [**æfest** is compounded of **æf**, a parallel form of **of**, and **ēst**, q.v.]
- æfestian** (118), *envy, be envious at*.
- æfestig** (146), *envious*.
- æfre**, *ever, always*; **æfre ne**, *never*. [afterward.]
- æfter**, *after*; *according to*; *about*; **æfter-ſon-ſe**, *after*.
- æg-** (142).
- æg-flota** (53), *sea-floater, ship*.
- æg-hwā** (88), *every one*; neut. *every thing*.
- æg-hwanan** (75), *from all sides, on all sides*.
- æg-hwile** (-hwylc) (89), *every (one), any (one)*.
- ægſer ge . . . ge** (202), *both . . . and*.
- æht** (51. b), *council*.
- æht** (51. 1), *possession*; plur. *goods*. [Cf. **āgan**.]
- ælc** (51. b), *awl*. [Ger. *Ahle*.]
- ælc** (89. a), *each, every, all*. [Mod. Eng. *each*.]
- ælde**, see **ielde**.
- ælmesse** (el-) (53. 1), *alms*. [See *New Eng. Dict.* s.v. *alms*.]
- æl-mihtig** (-mihti) (57. 3), *almighty*. [Ger. *allmächtig*.]
- Æl-myrcan** (53), plur. *Ethiopians*.
- æmetta** (53), *leisure*. [Cf. **æmtig**.]
- æmtig** (57. 3; 146), *empty, void*. [Cf. **æmetta**.]
- æne**, *once*.
- ænig** (89. a; 154. a; 146), *any (one)*. [< **ān**; Ger. *einig*.]
- æppel-bære** (59, 146), *fruit-bearing*.
- ær** (47), *copper*. [See **ār**, *copper*; cf. the Ger. adj. *ehern*.]
- ær**, adv., *before, formerly, afore-time, ago*; frequently to be regarded as a mere sign of the pluperfect tense.
- ær**, prep., *before*. [Mod. Eng. *ere*.]
- ær-dæg** (43. 2), *dawn, break of day*.
- ærend-wreca** (53), *ambassador, envoy*. [Cf. Mod. Eng. *errand*; OE. *wreccan* has a sense = *re-late*.]
- ærest**, *first, at first, in the first place*. (Mod. Eng. *erst*; Ger. *erst*.)
- ær-ge-dōn** (62), *previously done, former*. [**ær** + **dōn**.]
- ærn** (47), *edifice*.
- ærra** (67, 60), *former*.
- ær-ſām-ſe**, *before*.
- ær-wacol** (57, 146), *wakeful, sleepless*.
- æsc-plega** (53, 147), *ash-play, spear-play*.
- æsc-rōf** (58, 147), *spear-valiant, valiant with the spear*.
- æt** (47), *food*. [Cf. **etan**.]
- æt** (4), *at*; *from*; *to* (*New Eng. Dict.* s.v. *at*, I. 11, 12).
- æt-** (142).
- æt-berstan** (III. 104), *escape*.
- æt-bregdan** (III. 104, 162, 28), *withdraw, take away*.

- æt-ēowian** (118), *appear*. [Cf. **ætiewan**.]  
**æt-foran**, *before*.  
**æt-gædere**, *together*; strengthening **samod**, — **samod ætgædere** = Lat. *simul*.  
**æt-iewan** (113), *reveal, display*. [Cf. **ætēowian**.]  
**æt niehstan**, see **niehstan**.  
**ætýwan**, see **ætiewan**.  
**æwel-boren** (63; 57.3; 147), *high-born, patrician*.  
**æwel-borennas** (51.5; 147), *noble birth, rank, station*.  
**æwele** (59), *noble, gentle, illustrious*. [Cf. *Ethel, Athel*, and *Ger. edel*.]  
**æweling** (43, 143), *noble one, hero, man*.  
**æwīa**, see **oſſe**.  
**æx** (51. b), *ax*. [Cf. Gr. *ἀξίον*, Lat. *ascia* (?), *Ger. Axt* (the *t* a late addition).]  
**ā-fēran** (113), *frighten, terrify*.  
**ā-feallan** (R. 109), *fall*.  
**ā-fēdan** (113), *nourish, support*.  
**ā-fierran** (113), *remove, banish, put away*. [**<feorr**, by 16.]  
**ā-fiersian** (118), *drive away, banish*.  
**ā-flieman** (113), *put to flight, expel*.  
**ā-gālan** (-gēlan) (113), *neglect*.  
**āgan** (127), *own, possess, have*. [Cf. Mod. Eng. *ought*, and see Schmidt's *Shakespeare Lexicon*, s.v. *owe*, 2.]  
**ā-gān** (141), *depart*.  
**ā-gēan**, *back*. [**<ongēan**. Distinguish the meaning of this word from that of **bæcling**.]  
**āgen** (57.3), *own*. [Past part. of **āgan**; *Ger. eigen*.]  
**āgend** (43.6), *owner, possessor*.  
**ā-gēotan** (II. 103), *pour out, dissipate, destroy*.  
**ā-giefan** (V. 106), *give, pay*.  
**ā-ginnan** (III. 104), *begin*. [Cf. *Ger. -ginnen*.]  
**āgnian** (118), *appropriate*. [Cf. **āgan**; *Ger. eignen*.]  
**ā-grōwan** (R. 109), *grow up, grow over*.  
**ah**, see **ac**.  
**ā-hebban** (VI. 107), *raise* (i.e. *utter*); *exalt*; *endure, suffer, undergo*. [*Ger. erheben*.]  
**ā-hierdan** (113), *harden* (*embolden*?). [*Ger. erhärten*.]  
**ā-hliehhan** (VI. 107), *rejoice*. [Cf. Mod. Eng. *laugh*, *Ger. lachen*.]  
**āhōf**, see **āhebban**.  
**ā-hrēosan** (II. 103), *fall*.  
**āht** (ōht) (47; 89. b), *something*.  
**ā-hwettan** (113), *excite, whet; supply, fulfil*. [Cf. Mod. Eng. *whet*, *Ger. wetzen*.]  
**ā-lāstan** (R. 110), *give up*. [*Ger. erlassen*.]  
**aldor**, see **ealdor**.  
**ā-lēcgean** (115, note), *deposit*.  
**ā-liefan** (113), *permit, allow*. [**<lēaf**, *leave*; *Ger. erlauben*.]  
**ā-liehtan** (113), *illuminate, give light to*. [**<lēoht**; *Ger. erleuchten*.]  
**ā-liesan** (-lēsan) (113), *deliver*. [*Ger. erlösen*.]  
**ā-liesend** (43.6), *redeemer*.  
**ān** (79), *one, a, a single, alone*; wk. **āna**, *alone*; on **ān**, *anon, at once*; **ānra gehwile**, *every one*. [*Ger. ein*.]  
**and** (9nd), *and*.  
**and-** (142).  
**and-giet** (-git) (47), *sense, meaning, understanding*. [Cf. **gietan**.]

**and-gietfullce** (76), *clearly, intelligibly.*

**and-lang** (qndlang) (58), *live-long, whole, all . . . long.* [Cf. Ger. *entlang* and the Chaucerian *endelong* (*Knight's Tale* 1820).]

**an(d)-licnes** (51. 5), *image.* [Cf. Mod. Eng. *likeness*, Ger. *Gleichniss*, for (*ge*)*leichniss*.]

**and-lifan** (51. b), *sustenance.*

**and-swarian** (qndswarian, qnd-sweorian) (118), *answer.*

**and-swaru** (qndswaru) (51. a), *answer.*

**and-weard** (58, 146), *present.*

**and-weardan** (qnd-) (113), *answer.*

**and-wlita** (53), *countenance, face*; also in the sense of 'angry countenance,' 'anger,' Lat. *vultus*. [Cf. Ger. *Antlitz*.]

**and-wyrdan** (113), *answer.* [Cf. Ger. *antworten*.]

**ān-feald** (58), *plain, simple.* [Cf. Ger. *Einfalt*, *einfältig*.]

**angel** (43. 4), *hook.* [Mod. Eng. *angle*, Ger. *Angel*.]

**an-glīn** (ongin) (47), *beginning*; *vehemence, impetuosity, violence.*

**an-grislic** (58), *fierce, raging.* [Cf. Mod. Eng. *grisly*.]

**an-lic** (on-) (58), *like, similar.*

**anlicnes**, see *andlicnes*.

**ān-nes** (51. 5), *oneness, unity.*

**ān-rædnes** (51. 5), *boldness, confidence, assurance.*

**an-sien** (51. b), *countenance.*

**an-timber** (47), *material, substance.*

**an-weald** (43), *power, rule, jurisdiction.* [Ger. *Anwalt*.]

**ār** (43), *messenger.*

**ār** (51. b), *honor*; *dignity, station.* [Ger. *Ehre*.]

**ār** (47), *copper.* [See *ær*, *copper*; Mod. Eng. *ore*.]

**ā-ræcean** (114), *reach.* [Ger. *erreichen*.]

**ā-ræfnian** (118), *endure, stand.*

**ā-ræran** (113), *lift.* [Cf. Mod. Eng. *rear*.]

**ā-rædian** (118), *redden, blush.* [Cf. Ger. *erröthen*.]

**ā-ræcean** (114; 164. b), *relate, narrate, say.*

**ā-rædian** (118), *find, choose.*

**ā-rētan** (113), *gladden.*

**ār-fæst** (58, 146), *gracious, loving*; *glorious*; often translates Lat. *pious*. [See *ār*, *honor*.]

**ār-fæstnes** (51. 5), *kindness*; *compassion.*

**ār-ge-bland** (-blond) (47), *mingling of oars, oar-disturbed or oar-blending sea.* [Cf., in Richard Garnett's *The Mermaid of Padstow*, the line, 'By the skirt of the oarèd sea.']

**ā-risan** (I. 102), *arise.*

**ārodlice**, *immediately, forthwith.*

**ār-wela** (53), *oar-riches, i.e. sea.*

**ār-wierðe** (59, 146), *venerable.* [Cf. Ger. *ehrwürdig*.]

**ār-wierðnes** (51. 5), *reverence.*

**ār-ȳð** (51. b), *oar-billow, wave.*

**ā-scēadan** (R. 110), *divide.*

**āscian** (āxian) (118; 159. b; 32), *ask.* [Ger. *heischen*, properly *eischen*.]

**ā-secgean** (123), *say, relate.*

**ā-sendan** (113), *send.*

**ā-seġtan** (113), *place, deposit.*

**assa** (53), *ass.*

**ā-stænan** (113), *adorn, set.* [*< stān*, by 16.]

**ā-stellan** (114), *establish.*

**ā-stigan** (I. 102), *ascend, go aboard*; *descend.* [Ger. *ersteigen*.]

**ā-streċcean** (114), *prostrate*. [Cf. Mod. Eng. *stretch*.]  
**ā-styrian** (118), *touch*. [Cf. Mod. Eng. *stir*.]  
**ā-swēbban** (115. a), *put to sleep*, i.e. *slay*.  
**ā-syndrian** (118), *separate, sever, divide*. [Cf. Mod. Eng. *sun-der*.]  
**ā-tēon** (II. 103), *draw; inhale*.  
**ā-teorian** (118), *fail, give out*.  
**ā-ſennan** (115. a), *apply, direct*. [Cf. Ger. *dehnen*.]  
**ā-ſindan** (III. 104, 62, 60), *swell*.  
**āſum** (43), *son-in-law*. [Ger. *Eidam*.]  
**āſundnan**, see **āſindan**.  
**ā-wēccēan** (114), *awaken, arouse*. [Ger. *erwecken*.]  
**ā-wēcgean** (115. a), *move*.  
**ā-wēndan** (113), *change, shift, transform*.  
**ā-wēndednes** (51. 5), *translation, version*.  
**ā-wiergan** (113), *curse; past part., accursed*.  
**ā-wiht** (89. b), *ought, a bit; almost as an adv., at all*. [Mod. Eng. *-ought*.]  
**ā-wrēon** (I. 102), *clothe*.  
**ā-writan** (I. 102), *write*. [Cf. Ger. *reißen, ritzen*.]  
**ā-wyrcean** (114), *perform, do*. [Ger. *erwirken*.]  
**āxian** (32), see **āscian**. [Mod. Eng. dial. *axe*.]

## B.

**bæc**, *back*.  
**bæcling**, *back; on bæcling, back*.  
**bæſ** (47. 4), *bath*. [Ger. *Bad*.]  
**bæſ-stēde** (44, 147), *gymnasium*.

**bæſ-weg** (43, 215), *bath-way, bath-road*.  
**baldor**, see **bealdor**.  
**bān** (47, 24), *bone*. [Ger. *Bein, (Elfen)bein*.]  
**bana** (53), *slayer, murderer*. [Mod. Eng. *bane*.]  
**bāsnian** (118), *wait, bide one's time*.  
**bāt** (43), *boat*.  
**baſian** (118), *bathe*. [Ger. *baden*.]  
**be**, *near; concerning; according to; on*. [See *New Eng. Dict.* s.v. *by*.]  
**be** (142).  
**bēacen** (47, 24), *portent? standard?* [Mod. Eng. *beacon*.]  
**beadu** (51. a), *battle, war*.  
**beadu-rōf** (58), *valiant in war*.  
**beadu-wang** (43), *battle-plain, field of battle*.  
**bēag** (43), *torque, armilla, bracelet, collar, crown*. [Cf. **būgan**, 103.]  
**beald** (24), *bold*. [Ger. *bald*.]  
**bealdor** (baldor) (43), *ruler, king*. [See **beald**.]  
**bearn** (47, 38), *son, child*. [Scotch *bairn*; cf. *beran*.]  
**bēatan** (R. 109), *beat, smite, strike*.  
**be-bēodan** (II. 103), *command, bid; commend*.  
**be-būgan** (II. 103), *encircle, encompass, surround; extend*.  
**be-byrgan** (113), *bury, inter*.  
**be-clýsan** (113), *enclose, shut up*. [*< Lat. clūsus, by 16.*]  
**bēc-ræding** (51. 3), *reading*.  
**be-cuman** (IV. 105), *come, befall, arrive, attain, fall*. [Ger. *be-kommen*.]  
**be-cweſan** (V. 106), *say, declare*. [Mod. Eng. *bequeathe*.]



**be-dǣlan** (113, 177), *deprive*.  
**bedd** (47), *bed, couch*. [Ger. *Bett*.]  
**beōdon**, see **begān**.  
**be-fæstan** (113), *commit, give over*.  
**be-fōn** (R. 110), *embrace, grasp, comprehend*.  
**be-foran**, *before*.  
**be-gān** (141), *practise, pursue, ply*.  
**be-gang** (43), *circuit, compass*.  
**be-gangan** (R. 109), *practise; ply*.  
**bēgen** (79), *both*.  
**be-gletan** (-gitan) (V. 106), *acquire, obtain, reach*.  
**be-gyrdan** (113), *begird*. [Ger. -*gürten*.]  
**be-hātan** (R. 110; 164. a), *promise*.  
**be-healdan** (R. 109), *behold*.  
**be-hēfe** (59, 165), *useful*.  
**bēhō** (51. b), *sign, proof*.  
**be-hygdig** (57), *shrewd, sagacious*.  
**beġ** (43), *bellows*.  
**be-limpan** (III. 104), *belong, pertain*.  
**be-lūcan** (II. 103), *belock* [Shak.], *enclose*.  
**be-miſan** (I. 102), *conceal, disguise*. [Ger. -*meiden*.]  
**bēn** (51. b), *prayer, petition, entreaty, supplication*. [See **bēna**, and cf. Mod. Eng. *boon*.]  
**bēna** (53), *petitioner, suppliant*. [See **bēn**.]  
**be-nāman** (113, 177), *deprive, strip*.  
**be-neoſan**, *beneath*.  
**bēod** (43), *table*.  
**bēodan** (II. 103), *offer; command*. [Ger. *bieten*.]  
**bēon**, see **wesan**.  
**beorg** (21, 24), *hill, mountain*.

[Ger. *berg*, and Mod. Eng. (*ice*)-*berg*.]  
**beorht** (58, 64, 21), *bright, fair, brilliant, radiant, glorious*.  
 [Mod. Eng. *bright* is due to metathesis (31).]  
**beorhte**, *brightly*.  
**beorhtnes** (51. 5), *brightness*.  
**beorn** (43, 21), *warrior, hero, man*.  
**bēor-scipe** (44. 1; 143), *banquet, feast*.  
**bera** (53), *bear*.  
**beran** (IV. 105; 184. a), *bear, carry; berende, productive* (155. b).  
**be-rēafian** (118), *despoil*. [Mod. Eng. *bereave*, Ger. *berauben*.]  
**be-sclerian** (bi-sclerian) (116), *withhold*.  
**be-sēon** (V. 106, 101), *look* (often almost *turn*). [Ger. *besehen*.]  
**be-sittan** (V. 106), *sit in, hold*. [Ger. *besitzen*.]  
**be-sorgian** (118, 142), *grieve for, be concerned about; translates Lat. dolere*. [Ger. *besorgen*.]  
**be-stieman** (-stēman) (113), *wet, moisten*.  
**be-swican** (I. 102), *deceive*.  
**be-swician** (118), *escape*.  
**beȝ**, adj., *better*.  
**beȝ**, adv. (77), *better*.  
**be-tācean** (114), *assign*.  
**beȝst** (66), *best*.  
**be-tweoh**, *among*.  
**be-twēon**, *toward*.  
**be-twēonan**, *among; betwēonan him, towards one another*.  
**be-tweox**, *among, between*.  
**be-tyrnan** (113), *revolve*.  
**be-ſecean** (114), *cover, protect*. [Ger. *bedecken*.]  
**be-wāfan** (113), *clothe*. [See **wāfela**.]

- be-wēndan** (113; 184. *b*), *turn*.  
[Ger. *bewenden*.]
- be-windan** (III. 104), *encompass*.  
[Ger. *bewinden*.]
- be-wrecan** (V. 106), *surround*  
(lit. *beat around*).
- bibliotheca** (Lat.), *library*.
- bidan** (I. 102; 156. *l*), *await*,  
*wait*.
- biddan** (V. 106; 156. *b*; 159. *b*),  
*ask, request, implore, beseech*;  
*bid; seek*. [Ger. *bitten*.]
- biegan** (113), *bow, bend*. [Caus-  
ative of *būgan* (103), from  
*bēag*, pret. sing., by 16; cf.  
Ger. *beugen*.]
- biema** (53), *trumpet, clarion*.  
[Cf. Chaucer, *Nun's Priest's*  
*Tale* 578.]
- big-leofa** (53, 20), *food, suste-*  
*nance*. [Cf. *libban*.]
- bille-wit** (57), *merciful*. [See *New*  
*Eng. Dict.* s.v. *bilewit*.]
- bill** (47), *broadsword, falchion*.  
[Ger. *bille*.]
- bindan** (III. 104), *bind*. [Ger.  
*binden*.]
- binnan**, *within*. [Ger. *innen*.]
- bioſ**, see *wesan*.
- bī-rihte** (-ryhte), *beside*.
- bisceop** (43), *bishop*. [< Lat.  
*episcopus*, Gr. *ἐπίσκοπος*, from  
*ἐπί*, upon, and *σκοπεῖν*, look;  
cf. Ger. *Bischof*. A Continental  
borrowing, ca. A.D. 400.]
- biscerian**, see *bescierian*.
- bisgian** (118), *occupy, engross*.  
[See *bisig*.]
- bisgu** (51. *a*), *concern, trouble*.  
[See *bisig*.]
- bisig** (57), *busy*.
- bitan** (I. 102), *bite*. [Ger. *beissen*.]
- biter** (57), *bitter, baneful, griev-*  
*ous*. [Ger. *bitter*; cf. *bitan*.]
- blīſ**, see *wesan*.
- blæc** (57. 2), *black*.
- blæcan** (113), *bleach, fade*. [Mod.  
Eng. *bleach*.]
- blæd** (43), *breath; abundance,*  
*blessedness*. [Cf. *blāwan*.]
- blæst** (43), *flame*. [Cf. *blāwan*.]
- blāwan** (R. 109), *blow*. [Cf.  
Ger. *blähen*, Lat. *flare*.]
- blētsian** (118, 33), *bless*. [<  
*blōd*.]
- blētsung** (51. 3; 144; 33), *bless-*  
*ing, benediction*.
- blēwſ**, see *blōwan*.
- blican** (I. 102), *shine*. [Ger.  
*-bleichen*.]
- blinnan** (III. 104), *cease*. [See  
Spenser, *F. Q.* 3. 5. 22.]
- bliss** (51. *b*; 34), *joy*. [< *blīſe*.]
- blisse-sang** (43, 147), *song of*  
*gladness*.
- blissian** (118, 34), *rejoice*.  
[< *bliss*.]
- blīſe** (59, 24), *blithe, merry, jo-*  
*vial, joyous, gladsome*.
- blīſe** (70), *joyously*.
- blōd** (47, 24), *blood*. [Ger.  
*Blut*.]
- blōdig** (57. 3; 146), *bloody*. [Ger.  
*blutig*.]
- blōstma** (53), *blossom*. [Cf.  
*blōwan*, and Lat. *flos*.]
- blōwan** (R. 109, 24), *blossom,*  
*bloom*. [Mod. Eng. *blow*; cf.  
Ger. *blühen*, Lat. *florere*.]
- bōc** (52, 24), *book*. [Ger. *Buch*.]
- bōc-cræft** (43, 147), *literature*.
- Bōc-læden** (47), *Latin*. [< OE.  
*bōc* + Lat. *Latinus*.]
- bōc-land** (47, 147), *freehold es-*  
*tate*.
- bodian** (118), *proclaim, preach*.  
[Mod. Eng. *bode*.]
- bolca** (53), *gangway*.

- bold-wela** (53, 215), *Eden, Paradise* (lit. *house-wealth*).
- bord** (47), *shield*.
- bord-stæſ** (47. 4), *shore, strand*.  
[Cf. Ger. *Gestade*.]
- bōsm** (43, 24), *bosom, surface* (cf. Shakespeare, *Tr. and Cress.* 1. 3. 112). [Ger. *Busen*.]
- bōt** (51. b), *repentance, amendment*.
- brād** (58, 24), *broad, spacious*.  
[Ger. *breit*.] [face.]
- brādnēs** (51. 5), *breadth, face, surface*.
- brādan** (113; 184. b), *spread, dilate, expand*. [ $<$  brād, by 16; Ger. *breiten*.]
- brand-stefn** (brōnd-stæfn) (43), *lofty-proved* (reading brant-stefn; cf. *hēahstefn naca*, *Andr.* 265, *brante cēole*, *Andr.* 273).
- brant** (58), *high, lofty*.
- breahm** (brehtm) (43; 21. a), *beat, pulsation, stroke* (of wings).
- brecan** (IV. 105), *break; break away, burst away, hurry, speed*.  
[Ger. *brechen*.]
- bregdan** (III. 104), *draw*. [Mod. Eng. *braid*.]
- breogo** (brego) (45, 20), *leader, king*.
- brehtm**, see *breahm*.
- breomo**, see *brim*.
- brēost** (47, 24), *breast*.
- Breoton** (54, 20), *Britain; Briton*.
- brim** (47, 20), *billow, ocean, deep*.
- brim-hengest** (43), *wave-steed, sea-horse, i.e. ship*. [Cf. Ger. *Hengst*, and the OE. proper name *Hengist*, associated with *Horsa*.]
- brim-stæſ** (47. 4; 147), *shore of the sea*. [Cf. Ger. *Gestade*.]
- brim-strēam** (43, 147), *ocean-stream, current*.
- bringan** (114), *bring, carry, take*.  
[Ger. *bringen*.]
- brōndstæfn**, see *brandstefn*.
- brōſor** (46. 1; 24), *brother*. [Ger. *Bruder*.]
- brūcan** (II. 103; 156. e; 17), *hold, possess, enjoy, make use of*. [Mod. Eng. *brook*, Ger. *brauchen*.]
- brūn** (58, 24), *burnished, glistening; dusky*. [Ger. *braun*; see *New Eng. Dict.* s.v. *brown*.]
- brycg** (51. b; 24), *bridge*. [Ger. *Brücke*.]
- brytta** (53), *dispenser*.
- Bryttas** (43), plur., *Britons*.
- bufan**, *above*. [ $<$  be + ufan.]
- būr** (43, 24), *dining-room; private apartment, boudoir, bower*.  
[Mod. Eng. *bower*.]
- burg** (52. 1; 24), *city*. [Mod. Eng. *borough*, Ger. *Burg*.]
- burg-geat** (47, 147), *city-gate*.
- burg-lēode** (44. 4; 147), *city-people, citizens*.
- burh-sittende** (61, 23), *city-dwellers, citizens*.
- burh-weall** (43, 28), *city-wall*.
- būtan**, prep. (24), *without, outside of, except, besides*. [ $<$  be + ūtan; cf. the Scotch 'but and ben.']
- būtan**, conj., *except*.
- bycgean** (114), *buy*.
- byrd** (51. b), *birth, extraction*.
- byrig**, see *burg*.
- byrne** (53), *hauberk, corslet, mail-coat*.
- byrn-hama** (-hōma) (53), *hauberk, corslet*.
- bȳsen** (51. b), *example, illustration; suggestion*.

## C.

**cald**, see **ceald**.

**camp** (43), *fight, battle*. [Ger. *Kampf*.]

**camplan** (118), *strive, struggle, fight*. [< **camp**.]

**camp-wig** (cōmp-) (47), *combat*.

**carcern** (47), *prison*. [< Lat. *carcer*, under influence of *ærn*.]

**cāsere** (44. 1), *emperor, Cæsar*. [Lat. *Cæsar*.]

**ceald** (cald) (58; 21. a), *cold*. [Ger. *kalt*.]

**ceaster** (51. 4), *city*. [Lat. *castra*; Mod. Eng. *Chester*, -*caster*, -*cester*.]

**ceaster-(ge)-waran** (53), plur., *citizens*.

**cēder-bēam** (43), *cedar-tree, cedar*. [< Lat. *cedrus* + *bēam*.]

**cēmpa** (53), *soldier*. [< **camp**.]

**cēne** (59), *valiant*. [Ger. *kühn*, Mod. Eng. *keen*.]

**cēol** (43), *ship*.

**ceorl** (43, 24), *layman*. [Mod. Eng. *churl*, Ger. *Kerl*; cf. Chaucer, *Knight's Tale* 1601.]

**cēosan** (II. 103; 184. a; 37), *choose, seek*. [Archaic Ger. *kiesen*; cf. Chaucer, *Knight's Tale* 737.]

**ciegan** (113), *call*.

**clele** (44, 18), *cold*. [Mod. Eng. *chill*; cf. Ger. *Kühle*.]

**cīepan** (113), *sell*. [Cf. Ger. -*kaufen*.]

**clērran** (cirran) (113; 184. a; 18), *turn; turn back*.

**cild** (50, 38, 24), *child*.

**cild-hād** (43, 143), *childhood*.

**cining**, see **cyning**.

**cirice** (53. 1), *church*. [Ger. *Kirche*; see *Phil. Soc. Dict.* s.v. *church*.]

**cirran**, see **clerran**.

**cist** (51. b), *chest*. [< Lat. *cista*, OE. orig. *cest*, then *clest* (18), *cist*.]

**clæne** (57, 24), *pure*. [Mod. Eng. *clean*, Ger. *klein*. The Ger. word has come to its present meaning through the series 'pure,' 'clean,' 'neat,' 'delicate,' 'fine,' 'tiny,' 'small.']

**clænnes** (51. 5), *chastity*.

**cleofu** (20), see **clif**.

**cleopian** (clypian) (118, 20), *call*. [Cf. our poetical *clepe*, *yclept*, and *Haml.* 1. 4. 19.]

**clif** (47, 20), *cliff*. [Cf. Ger. *Klippe*.]

**clifer-fēte** (59), *claw-footed*.

**clypian**, see **cleopian**.

**cnapa** (53), *boy, lad*. [Cf. Ger. *Knabe*.]

**cnēo** (47. 3; 27), *knee*. [Ger. *Knie*; cf. Lat. *genu*.]

**cnēoris** (like 51. 5), *tribe, nation*.

**cnihht** (43), *young man, youth*. [Ger. *Knecht*, Mod. Eng. *knight*.]

**cnyssan** (115. a), *smite*.

**collen-ferhð** (-fyrhð) (58), *inspired, elated*.

**cōm**, see **cuman**.

**cōmpwig**, see **campwig**.

**costnung** (51. 3; 144), *temptation*.

**cræft** (43), *power; skill, cleverness; art, trade, occupation*. [Mod. Eng. *craft*, Ger. *Kraft*.]

**crēopan** (II. 103), *creep, crawl*.

**Crist** (43), *Christ*. [< Lat. *Christus*.]

**cucu** (27; in this form irregular, according to the declensions of

this book; see also **cwic**), *living, live, alive*.  
**culter** (43 ?), *coulter*. [*< Lat. culter.*]  
**cuma** (53), *stranger, visitant, guest*.  
**cuman** (IV. 105), *come*. [*Cf. Ger. kommen.*]  
**cumbol** (47), *banner, standard*.  
**cunnan** (130), *know, know how, can*. [*Ger. können.*]  
**cunnian** (118; 156. d), *make trial of*.  
**cūþ** (58), *known, manifest*; the combination of **cūþ** and **on-cnāwen**, *Andr.* 527, presents a difficulty — perhaps for **cūþe**, *adv.* [*Cf. 130.*]  
**cūþlice** (70), *certainly*.  
**cwæþ** (pret.), see **cweþan**.  
**cwealm** (43), *death*. [*Mod. Eng. qualm; cf. cweþlan.*]  
**cweart-ern** (47), *prison*. [*Perhaps modified from Lat. carcer, under the influence of ærn.*]  
**cweþlan** (114), *kill*.  
**cwēn** (51. 1; 24), *queen, princess*.  
**cweþan** (V. 106, 37), *say, speak*. [*Cf. Mod. Eng. quoth.*]  
**cwic** (57, 27), *alive, living*. [*See cucu. Cf. Mod. Eng. 'quick and dead,' 'cut to the quick.'*]  
**cwic-sūsl** (51. b), *hell-torment* (lit. *living torment*).  
**cwide** (44), *remark*.  
**cwuc**, see **cwic**.  
**cymlice** (70), *finely, beautifully*.  
**cyne-helm** (43), *crown*.  
**cynelic** (57, 146), *royal*.  
**cyne-rīce** (48, 145), *kingdom*.  
**cyne-rōf** (58), *royally brave*.  
**cyne-setl** (47), *throne*.  
**cynīng** (cining) (43, 143, 24), *king*. [*Ger. König.*]

**cynn** (47), *kind; tribe, nation, people*.  
**cyn-rēn** (47), *generation*.  
**Cyrenisc** (57), *of Cyrene*.  
**Cyrenense**, *Cyrene*.  
**cyssan** (113), *kiss*. [*Ger. küssen.*]  
**cýþan** (113, 30), *announce, make known, show*. [*< cūþ, by 16; Ger. künden.*]  
**cýþþu** (51. a; 144), *native land*.

## D.

**dæd** (51. 1), *deed, act*; **mīd dæde**, *indeed, in fact*.  
**dæg** (43. 2; 24), *day*. [*Ger. Tag.*]  
**dæg-candel** (51. b; 215), *candle of day*.  
**dæges** (74), *by day*.  
**dæg-hwæmlice** (70), *daily, day by day*.  
**dæg-rēd** (47), *dawn*.  
**dæl** (43; 78. 4; 24), *part; amount, quantity, number*. [*Ger. Teil.*]  
**dælan** (113; 164. a), *distribute, dispense, bestow*. [*Ger. teilen, Mod. Eng. deal.*]  
**dæl-lēas** (58; 155. a; 146), *des- titute, devoid*.  
**dagung** (51. 3), *dawn*.  
**dēad** (58, 24), *dead*. [*Ger. tot.*]  
**dēaþ** (43), *death*. [*Ger. Tod.*]  
**dēaþ-dæg** (dēoþ-) (43. 2), *death-day*.  
**dēma** (53), *judge*.  
**dēman** (113, 90, 17), *doom, condemn*. [*Cf. Chaucer, Knight's Tale 1023.*]  
**dēofol** (43, 24), *devil, demon*. [*< Lat. diabolos; so Ger. Teufel.*]  
**dēop** (58, 24), *deep*. [*Ger. tief.*]  
**dēope** (70), *deeply*. [*Cf. Chaucer, K. T. 1782.*]

**dēoplic** (57), *profound*.  
**dēor** (47), *beast, animal*. [Ger. Tier.]  
**dēor-cynn** (47), *kind (race) of animals*.  
**dēor-wierðe** (59, 146), *precious*.  
**dēor-wurð** (58, 146), *precious*.  
**dērian** (116), *harm, injure*. [Cf. Chaucer, *K. T.* 964.]  
**dīc** (43), *dike*.  
**dīcian** (118, 90), *ditch, dike*.  
**diegelnes** (51. 5), *retreat*.  
**diere** (dýre) (59), *precious, valuable*. [Ger. *teuer*.]  
**dihht** (47), *plan, design*. [< Lat. *dictum*.]  
**dohtor** (52. 2), *daughter*. [Ger. *Tochter*.]  
**dōm** (43, 17), *judgment; reputation, glory; choice, decision*.  
**dōmlice** (70), *gloriously*.  
**dōm-weorðung** (51. 3), *honor*.  
**dōn** (140), *do; make; put*. [Ger. *thun*.]  
**drēam** (43), *joy, bliss*. [Ger. *Traum*, Mod. Eng. *dream*, but in different sense.]  
**drēnc** (43), *drink*.  
**drēorig** (57), *headlong? melancholy?*  
**drihten**, see **dryhten**.  
**drihtguma**, see **dryhtguma**.  
**drinc** (drync) (43), *drink*.  
**drincan** (III. 104), *drink*. [Ger. *trinken*.]  
**drohtað** (43), *(mode, way of) life*.  
**drýgnes** (51. 5), *dryness, dry land*.  
**dryhten** (43. 4. c; 154. d), *lord*.  
**dryhtenlic** (57), *lordly, of the lord*.  
**dryht-guma** (driht-) (53), *retainer, vassal*.  
**drync**, see **drinc**.

**dugan** (128), *avail*. [Ger. *taugen*.]  
**duguð** (dugoð) (51. b), *host, band; sustenance; benefit*. [Ger. *Tugend*.]  
**dūn** (51. b), *mountain, hill*.  
**dūst** (47), *dust*. [Ger. *Dunst*.]  
**dýnnan** (115. a), *clash*.  
**dýre**, see **diere**.  
**dýrstig** (57), *rash, headstrong*. [Cf. **durran**, 132.]  
**dýrstignes** (51. 5), *presumption, temerity*.

## E.

**ēa** (52), *river*.  
**ēac**, also, *likewise*; **ēac swilce**, also; **swilce ēac**, also, *moreover, as also, likewise*; **swā ēac**, also. [Ger. *auch*. Mod. Eng. *eke*.]  
**ēad-glefa** (-gifa) (53), *bliss-giver, happiness-giver*.  
**ēadig** (57. 3; 146), *happy, blessed*.  
**ēadiglice** (70), *blissfully, in bliss*.  
**ēadignes** (51. 5), *bliss*.  
**ēage** (53. 2), *eye*. [Ger. *Auge*.]  
**ēagor-strēam** (43), *ocean-stream*.  
**ēag-ŷýrel** (47), *window*. [ŷýr- < ŷurh, by 16 and 29.]  
**eahta** (78; 154. c; 21), *eight*. [Ger. *acht*.]  
**ēalā**, *O*.  
**ēa-lād** (51. b), *ocean-way*.  
**eald** (65, 58, 21, 19, 17), *old*.  
**eald-fēond** (46. 3), *ancient foe*.  
**eald-geñiðla** (53), *ancient, inveterate enemy*.  
**eald-heptend** (43. 6), *ancient enemy*.  
**ealdor** (aldor) (43. 4), *chief; king*.  
**ealdor** (47), *life*.  
**ealdor-dōm** (43), *primacy, supremacy, chief place*.  
**ealdor-duguð** (51. b), *nobility, leaders*.

**ealdor-mann** (46), *leader, head, prince, noble.*  
**ealdor-scipe** (44. 1; 143), *primacy, supremacy, chief place.*  
**ēa-liſcende** (61; or 43. 6?), *ocean-traversing.*  
**eall** (58, 35, 24), *all, every; eall swā, just as, also; ealne weg, always; mid ealle (175), completely; ſūrh ealle, entirely.*  
**ealles** (71), *in all.*  
**eal-swā**, *also, as.* [Ger. *also.*]  
**eard** (43), *country.*  
**eardian** (118), *dwell.*  
**earfoſlice** (70), *distressfully, hard.* [Cf. Ger. *Arbeit.*]  
**earfoſnes** (51. 5), *hardship.*  
**earfoſ-rime** (59), *difficult to number.*  
**earg** (58), *cowardly.* [Ger. *arg.*]  
**earm** (58, 21), *poor, wretched.* [Ger. *arm.*]  
**earmlīc** (57), *humble, lowly.* [Cf. Ger. *ärmlich.*]  
**earmlīce** (70), *miserably.*  
**earn** (43), *eagle.*  
**earnung** (51. 3), *merit, desert.*  
**ēaſtan** (75), *from the east.*  
**Ēaſt-ēngle** (44. 4), *plur., East Angles, i.e. East Anglia.*  
**ēaſt-norſterne** (59), *northeast-erly.*  
**Ēaſtron** (53, irregular), *Easter.* [Ger. *Ostern.*]  
**ēaſt-sē** (43; 51. b), *sea on the east.*  
**ēaſt-sūſ-dæl** (43), *southeast quarter.*  
**ēaſe** (77), *easily, unhesitatingly; comp. ieſ, irreg. ēaſ.*  
**ēaſ-mēdu** (51. a), *reverence; humility, kindness.*  
**ēaſ-mōd** (58, 146), *humble, lowly.*  
**ēaſ-mōdlice** (70), *humbly.*

**ēaſ-mōdnes** (51. 5), *humility, reverence.*  
**Ēbrēas** (54), *plur., Hebrews.* [*< Lat. Hebræus.*]  
**Ēbrēisc** (57, 146), *Hebrew.*  
**ēce** (59), *everlasting, eternal.*  
**ecg** (51. b), *edge.*  
**ed-** (142).  
**ed-nīwian** (118), *renew.*  
**ēdre**, *see ædre.*  
**ed-wit** (47), *abuse, insolence.* [Cf. *wite*, and Mod. Eng. *twit.*]  
**efen-ēadig** (57), *co-blessed, equally blessed.* [Among moderns, Bishop Ken seems most to have employed such compounds as these.]  
**efne** (ēinne), *behold; just.*  
**eft**, *again, once more; afterward; back.*  
**eft-hweorfan** (III. 104), *return.*  
**egesa** (53), *dread, fear, terror; peril.* [Related to ON. *agt*, from which Mod. Eng. *awe.*]  
**egeslic** (57), *dreadful, terrible.* [See *egesa.*]  
**eglan** (113), *plague, harass, afflict.* [Mod. Eng. *ail.*]  
**egle** (59), *grievous, hateful.* [See *eglan.*]  
**Egypta** (54), *plur., Egyptians.*  
**ēhtan** (113), *pursue.*  
**ēlcung** (51. 3), *delay, postponement.*  
**ele** (44), *oil.* [*< Lat. oleum.*]  
**ellen** (47), *courage.*  
**ellen-rōf** (58), *strenuous in courage, of undaunted courage.*  
**elles** (71), *else.* [ēl- = *other.*]  
**ellor-fūs** (58, 30), *bound elsewhere.* [ēl- = *other.*]  
**elmesse**, *see ælmesse.*  
**elp** (43), *elephant.* [*< Lat. elephas.*]

**el-ſeodig** (57. 3), *foreign*. [From **el-** = *other*, and **ſeod**, q. v.]

**emne**, see **efne**.

**emniht** (52, but no *visible* umlaut), *equinox*. [< **efen-niht**; cf. **emne** for **efne**.]

**ende** (44), *end*. [Ger. *Ende*.]

**endian** (118, 90), *end*.

**engel** (43. 4; 28; 10), *angel*. [< Lat. *angelus*, Gr. *ἄγγελος*.]

**Engle** (44. 4), *the Angles, English*. [Of the invaders of Britain Bede says (*Hist. Eccl.* I. 15): "Advenierant autem de tribus Germaniæ populis fortioribus, id est, Saxonibus, Anglis, Jutis. . . . Porro de Anglis, hoc est, de illa patria quæ Angulus dicitur, et ab eo tempore usque hodie manere desertus inter provincias Jutarum et Saxonum perhibetur, Orientales Angli, Mediterranei Angli, Merci, tota Nordanhymbrorum progenies, id est, illarum gentium quæ ad Boream Humbri fluminis inhabitant cæterique Anglorum populi sunt orti." Cf. also the pun of Pope Gregory the Great (*Hist. Eccl.* II. 1): "Rursus ergo interrogavit, quod esset vocabulum gentis illius. Responsum est, quod Angli vocarentur. At ille, 'Bene,' inquit; 'nam et angelicam habent faciem, et tales angelorum in cælis decet esse coheredes.'"]

**Englisc** (57), *English*. [Note that any term corresponding to 'Anglo-Saxon,' as the designation of a language, does not exist in Old English. See the *Phil. Soc. Dict.* s.vv. *Anglo-Saxon* and *English*; Bailey's

Dictionary (1783) is the first authority given for the English term 'Anglo-Saxon' in its application to the tongue.]

**ēode**, see **gān**.

**eorl** (43), *hero, man*. [Not to be translated 'earl' in these texts.]

**eornoste** (70), *sharply, vehemently*. [Cf. Mod. Eng. *earnest*, Ger. *Ernst*.]

**eornostlice** (70), *then, accordingly, thus*.

**eorre**, see **ierre**.

**eorſe** (53. 1), *earth; ground; land*. [Ger. *Erde*.]

**eorſlic** (57, 146), *earthly*.

**eorſ-tilſ** (51. b; 147), *agriculture*. [Cf. Mod. Eng. *tilth*.]

**eorſ-waran** (53), plur., *dwellers on earth*.

**eorſ-weall** (43), *rampart of earth, earthwork*. [**weall** = Lat. *valium*; one of the oldest Germanic words borrowed from Latin.]

**ēower** (81, 83), *your, of you*.

**erbe(-)**, **erfe(-)**, see **ierfe(-)**.

**ēst** (51. 1; 165; 43; 30), *provision; consent, will*. [Cf. **unnan**, **sestfull**, and Ger. *Gunst*.]

**ēste** (59, 165), *bountiful*. [Cf. **ēst**.]

**ēstlice** (70), *willingly*. [Cf. **ēst**.]

**etan** (V. 106), *eat*. [Ger. *essen*.]

**ēſel** (43. 4. a), *country, native land, home*.

**ēſel-rice** (43), *fatherland*.

**ēſel-weard** (43), *guardian of his country*.

## F.

**fæc** (47), *time, period, interval, space*. [Ger. *Fach*.]

**fæder** (43. 8; 24), *father*. [Ger. *Vater*.]



- fæge** (59), *fated, death-doomed*. [Scotch *fey*, Ger. *feige*.]  
**fæger** (57), *fair, beautiful, agreeable, lovely*.  
**fægernes** (51. 5), *beauty*. [Cf. Chaucer, *Knight's Tale* 240.]  
**fægre** (70; vowel long in poetry), *fairly*.  
**fægð** (51. b), *certain death(?)*  
**fæmne** (53), *virgin, maiden, damsel*.  
**færinga** (70), *suddenly, on a sudden*.  
**færlíce** (70), *suddenly*. [Cf. *færed*, and Mod. Eng. *fear*.]  
**fæst** (58), *fixed, stable*. [Ger. *fest*, properly *fast*.]  
**fæsten** (47), *fortification*. [Cf. Mod. Eng. *fastness*.]  
**fæsten-geat** (47), *fortress-gate*.  
**fæst-hafol** (57; 155. d), *tenacious*. [*hafol* from the root of *habban*.]  
**fæstnes** (51. 5), *firmament*.  
**fæstnung** (51. 3), *hold, stay, support*.  
**fæt** (47. 4), *utensil, implement*.  
**fæted** (57), *beaten?*; **fæted gold**, *gold leaf?*  
**fæted-sinc** (47), *treasure of plated articles?*  
**fæðm** (43), *embracing arms; body; expanse, surface*. [Mod. Eng. *fathom*.]  
**fæg** (58), *gleaming, glittering*.  
**fāh** (58; but used as noun), *foe, enemy*. [Mod. Eng. *foe*.]  
**fāmīg-heals** (58), *foamy-necked, foamy-throated*. [Cf. Ger. *Hals*.]  
**faran** (VI. 107; 184. a), *go*.  
**farof** (*faruð*) (43), *shore*; more generally, as in the next three words, it appears to mean *surge* (and so, possibly, p. 212, l. 12).  
**farof-lācende** (61, 215), *surge-swimming*. [See *lācan*.]  
**farof-ride** (61, 215), *surge-riding*.  
**farod-stræt** (51. b; 215), *surge-street, street over the billows*. [*stræt* < Lat. *strāta*.]  
**faru** (51. a), *adventure*.  
**feallan** (R. 109), *fall*. [Ger. *fallen*.]  
**fealu** (57. 5),  *dusky* (as often translated; but perhaps rather its literal signification), *yellow* (as Tennyson applies it, *Geraint and Enid* 829, 'And white sails flying on the yellow sea'; but Tennyson, in *The Battle of Brunanburh*, translates *fealene flōd* by 'fallow flood'). [Cf. Ger. *fahl, falb*, and our 'fallow deer'.]  
**fēa-sceaft** (58), *destitute*.  
**fēawe** (58), plur., *few*.  
**fēccean** (119, irreg.), *fetch*.  
**fēdan** (113), *feed, nourish, support*. [< *fōd*, by 16.]  
**fela** (indecl. adj.; 154. a), *much; numerous, many (things)*.  
**feoh-ge-strēon** (47), *riches*. [See *gestrēon*, and Mod. Eng. *fee*.]  
**feohtan** (III. 104, 21), *fight*. [Ger. *fechten*.]  
**fēon** (113), *hate*.  
**fēond** (143; 48. 3; 24), *foe, enemy*. [Mod. Eng. *fiend*, Ger. *Feind*; see *fēon*.]  
**fēore**, see *feorh*.  
**feorh** (43, 47, 29), *life, soul*.  
**feorh-neru** (51. a), *sustenance*. [Cf. *nerian*.]  
**feormian** (118), *take in, entertain*.  
**feor(r)** (67; 35. a), *far, distant*. [Mod. Eng. *far*.]  
**feorr**, *far, from (to) a distance*.

- feorran** (75), *from afar, from of old*. [Cf. Ger. *fern*.]  
**feorða** (78), *fourth*. [Ger. *vierte*.]  
**fewer** (78), *four*. [Ger. *vier*.]  
**fewer-tiene** (78), *fourteen*. [Ger. *vierzehn*.]  
**fer-**, see **for-**.  
**fēran** (113), *go, journey*. [Cf. Ger. *führen*.]  
**ferhð** (fyrhð) (43, 47), *mind*.  
**ferian** (-ig(e)an) (116), *ferry, carry*.  
**fēða** (53), *troop*.  
**feðer** (51. b; 24), *wing, pinion*. [Ger. *Feder*, Mod. Eng. *feather*.]  
**fiellan** (fyllan) (113), *fell, slay*. [Ger. *fällen*, Mod. Eng. *fell*.]  
**fierd** (51. 1), *expedition, campaign*. [Ger. *Fahrt*; cf. *faran*.]  
**fierding** (51. b), *warfare*.  
**fierd-wic** (fyrd-) (47), plur., *camp*.  
**fierst** (fyrst) (43), *period, space, interval*. [Ger. *Frist*.]  
**fifta** (78, 30), *fifth*. [Ger. *fünfte*, Gr. *πέμτος*.]  
**figað**, see **fēon**.  
**findan** (III. 104), *find, devise; encounter*. [Ger. *finden*.]  
**firas** (43, 29), plur., *men*.  
**firgen-strēam** (firigend-) (43), *mountain-stream, i.e. ocean-stream*.  
**firmamentum** (Lat.), *firmament*.  
**fin** (43, 24), *fish*. [Ger. *Fisch*, Lat. *piscis*.]  
**fisc-cynn** (47), *sort of fish*.  
**fiscere** (44, 143), *fisher(man)*. [Ger. *Fischer*.]  
**fiscnoð** (43), *fishing*.  
**fiðer-fēte** (59), *four-footed*.  
**fiðru** (47), plur., *wings*. [Cf. **feðer**, and Ger. *Gefieder*.]  
**fiāsc** (47, 24), *flesh*. [Ger. *Fleisch*.]  
**fiān** (43), *arrow*.  
**fiax-fēte** (59), *web-footed*.  
**fiēogan** (II. 103), *fly*. [Ger. *fliegen*.]  
**fiēon** (II. 103), *flee*. [Ger. *fliehen*.]  
**flocc** (43), *company*.  
**fiōd** (43), *flood*. [Ger. *Flut*.]  
**fiōd-wielm** (-wylm) (43), *seething of the flood*.  
**fiota** (53), *vessel* (lit. *float*).  
**fiōwan** (R. 109), *flow*.  
**flyht** (43), *flight*.  
**fnæst** (43), *breath*.  
**fōða** (53), *food*.  
**fōdor** (47), *fodder*. [Ger. *Futter*.]  
**folc** (47), *folk, people, nation*. [Ger. *Volk*.]  
**folc-stēde** (44), *folkstead, battle-ground*.  
**folc-toga** (53), *leader of the people, commander*. [*toga* < same root as *tēon*; cf. Ger. *Herzog*, OE. *heretoga*, and the meaning of Lat. *dux*.]  
**folde** (53), *earth*.  
**folgian** (118; 164. f), *attend, serve*. [Ger. *folgen*; cf. *fylgan*.]  
**folm** (51. b), *hand*. [Cognate with Lat. *palma*.]  
**fōn** (R. 110), *catch; reach forth*.  
**fōr** (51. b), *journey*.  
**fōr**, see **faran**.  
**for** (166, 175, 4), *for; before; of; on; in* (Fr. *selon*).  
**for-** (142).  
**for-bærnan** (113), *scorch, parch*.  
**for-dilgian** (118), *destroy*. [Ger. *vertilgen*.]  
**for-dōn** (142), *destroy*. [Shak.]  
**for-drifan** (I. 102), *drive, impel*. [Ger. *vertreiben*.]

**fore, before.**

**fore- (142).**

**fore-cuman (IV. 105), anticipate,**  
*forestall, prevent.*

**fore-cweden (62), aforesaid.**

**fore-ge-gearwian (118), prepare.**

**fore-ge-scrifan (I. 102), pre-**  
*scribe. [Ger. vorschreiben; Lat.*  
*scribo underlies both.]*

**fore-sæd (62), aforesaid. [Past**  
**part. of foresægean.]**

**fore-scēawung (51. 3), provi-**  
**dence. [Cf. Ger. Vorsehung.]**

**fore-settan (113), close in. [Ger.**  
**vorsetzen.]**

**fore-sprecen (62), aforesaid.**  
**[Past part. of foresprecan.]**

**fore-tȳnan (113), cut off. [Cf.**  
**tūn, and 16.]**

**for-giefan (V. 106, 18), give,**  
**grant. [See giefan; Ger.**  
**vergeben.]**

**for-gieldan (-gildan) (III. 104;**  
**24; 18; 164. h), requite, recom-**  
**pense; pay, give. [Ger. ver-**  
**gelten.]**

**for-gletan (V. 106, 18), forget.**  
**[Ger. vergessen.]**

**for-grindan (III. 104), wear out**  
**(like Lat. conterere).**

**forht (58), afraid, terrified.**

**forhtian (118), tremble.**

**for hwon, why.**

**for hwȳ, why.**

**for-lerman (113), ruin, reduce to**  
**poverty. [< earm, by 16; cf.**  
**Ger. verarmen.]**

**for-lætan (R. 110), let, allow;**  
**let go; lay down; leave, leave**  
**off; abandon, forsake; lose.**  
**[Ger. verlassen.]**

**for-lēosan (II. 103), lose. [Cf.**  
**Mod. Eng. forlorn, and Ger. ver-**  
**lieren.]**

**for-liden (62), shipwrecked. [Past**  
**part. of forliðan.]**

**for-lidennes (51. 5), shipwreck.**  
**forma (60, 68, 78), first.**

**for-niman (IV. 105), waste, deso-**  
**late, consume; fornūmen bēon,**  
**perish, decay.**

**for-spildan (113), destroy.**

**for-swelgan (III. 104), devour.**

**for-swigian (118), keep secret,**  
**conceal. [Ger. verschweigen.]**

**for-tredan (V. 106), tread down,**  
**tread under foot. [Ger. ver-**  
**treten.]**

**forþ, forth.**

**for-þām, because, for this reason,**  
**therefore.**

**for-þām-þe, because.**

**for-þan, wherefore.**

**forþ-ā-tēon (II. 103), bring**  
**forth.**

**forþ-bringan (114), bring forth.**

**forþ-faran (VI. 107), pass away,**  
**depart; forþ-faren, deceased,**  
**dead. [Ger. fortfahren.]**

**forþ-fōr (51. b), departure.**

**forþ-ge-lēoran (113), pass away,**  
**die.**

**forþ-læstan (-lēstan) (113), con-**  
**tinue, supply.**

**for-þon (-þe), for, because; there-**  
**fore; wherefore.**

**forþ-tēon (II. 103), perform, rep-**  
**resent, exhibit; bring forth.**

**forþ-weard, advanced.**

**for-wandian (118), reverence;**  
**hesitate; forwandiende, defer-**  
**ential, diffident.**

**for-weorþan (III. 104), perish.**

**for-wiernan (113; 156. j), refuse,**  
**deny.**

**for-witan (126), know in advance.**

**for-wyrcean (114), forfeit. [Ger.**  
**verwirken.]**

**fōt** (46), *foot*. [Ger. *Fuss*.]  
**fracoſ** (57, 165), *odious, abominable*. [*< \*fra-cūſ*, cf. *Mayhew, OE. Phon. § 160.*]  
**frægn**, see **frignan**.  
**frætwa** (-we) (51. a), *plur., ornaments*.  
**frætwian** (118), *adorn, bedeck*.  
**frætwung** (51. 3), *array*.  
**fram**, *from; by; of; from among*.  
**fram-gān** (141), *make headway*.  
**framlice** (from-) (70), *promptly, bravely*.  
**frēa** (53), *lord*.  
**frēcne** (59), *perilous, fearful, direful, terrible*.  
**frēcne** (70), *fearlessly, dauntlessly, valiantly*.  
**frēcnes** (51. 5; 144), *danger, peril*.  
**frēfran** (115. b), *comfort, cheer*.  
**frēnde** (59), *foreign, alien*. [Ger. *fremd.*]  
**frēmman** (115. a; 117; 164. e), *benefit, profit*. [Cf. the **fram-** (16) in **framgān**.]  
**frēo** (irreg. plur. **frige**), *free*.  
**frēod** (51. b), *good-will, kindness*.  
**frēolice** (70), *freely*. [Ger. *freilich.*]  
**frēond** (46. 3), *friend*. [Ger. *Freund*, Goth. *frijōnds*, pres. part. of *frijōn*, to love; cf. **fēond.**]  
**frēond-scipe** (44. 1; 143), *friendship*. [Cf. Ger. *Freundschaft*, with a different ending.]  
**frēorig** (57; 174. d), *cold, benumbed*.  
**frēoſu** (frēoſo) (51. a), *defense*. [Ger. *Friede.*]  
**frige**, see **frēo**.  
**frignan** (III. 104), *ask, inquire*.

**frīſ** (47), *countenance, support, aid, protection*. [Cf. **frēoſu**, and Mod. Eng. *Frede(rick).*]  
**frōd** (58), *old*.  
**frōfor** (51. b), *comfort, consolation; sustenance*.  
**frōmlice**, see **framlice**.  
**fruma** (53), *beginning, first*.  
**frum-gār** (43), *primipile, captain, chief*. [Cf. **fruma.**]  
**frum-sceaft** (51. b), *creation*. [Cf. **fruma.**]  
**frymſ(u)** (51, 144), *creation*. [Cf. **fruma**, and 16.]  
**fugol** (43. 4), *bird*. [Ger. *Vogel*, Mod. Eng. *fowl.*]  
**fugol-cynn** (47), *kind of birds*.  
**fūl** (58), *vile, foul*. [Ger. *faul*; more remotely related are Lat. *pus, puteo.*]  
**full** (58), *full*. [Ger. *voll.*]  
**ful**(1), *adv., full*.  
**full-frēmman** (115. a; 117), *finish*.  
**fultum** (43), *help, aid, assistance, support*.  
**fultumian** (118, 90), *assist*.  
**furðra** (67), *first* (lit. *former*).  
**furðum**, *even; whatever*.  
**fūs** (58, 30), *ready*.  
**fylgan** (113), *follow*. [Cf. **folgian**, and Ger. *folgen.*]  
**fyllan** (113), *fill*. [*< full*, by 16; Ger. *füllen.*]  
**fyllan**, see **fiellan**.  
**fyllu** (51. a), *fill, feast*.  
**fȳr** (47), *fire*. [Ger. *Feuer.*]  
**fȳrdwic**, see **fierdwic**.  
**fȳrhſ**, see **ferhſ**.  
**fȳrmeſt** (78. 1; 69), *first*.  
**fȳr-spearca** (53), *spark*.  
**fȳrst**, see **fierst**.  
**fȳsan** (113; 184. b), *hasten*. [*< fūs.*]

## G.

- gād** (51. b), *goad*.  
**gærs** (47, 31), *herb, grass*. [Ger. *Gras*.]  
**gaful-ræden** (51. 5; 144), *fare*.  
**gagates** (Lat.), *jet*.  
**gālnes** (51. 5), *lust, lewdness*. [Cf. Ger. *Geil(heit)*.]  
**gān** (141), *go*. [Ger. *gehen*.]  
**gang** (gong) (43), *course; circuit, revolution*.  
**gangan** (R. 109), *go*.  
**gār** (43), *spear, javelin*. [Cf. Mod. Eng. *garlic*.]  
**gār-ge-winn** (47), *battle of spears*. [See *gewinn*.]  
**gārsecg** (43), *ocean*. [See p. 211, note 3.]  
**gāst** (43), *spirit, ghost*. [Ger. *Geist*.]  
**gāst-ge-hygd** (47), *thought of the mind*.  
**gāst-ge-rýne** (48, 215), *secret of the soul, thought of the heart(?)*. [See *gerýne*.]  
**gāt** (52), *goat*. [Ger. *Geiss*.]  
**gē** (18).  
**ge . . . and, ge . . . ge** (202), *both . . . and*.  
**ge-** (142).  
**ge-æmetgian** (118), *release, disengage*. [Cf. *æmetta, æmtig*.]  
**ge-āgnian** (118), *inherit, occupy, take possession of*. [See *āgnian*.]  
**ge-and-weard** (58), *present*. [See *andweard*.]  
**ge-and-weardan** (-ond-) (113), *answer*. [See *andweardan*.]  
**gēar** (47, 18), *year*. [Ger. *Jahr*.]  
**gēara**, *formerly, of yore*.  
**geare** (70), *well*. [See *yare(ly)* in Shakespeare, *Temp.* 1. 1, and elsewhere.]  
**gēarlic** (57), *yearly, annual*. [Ger. *jährlich*.]  
**gearu-þancol** (gearoðqncol) (57), *ready-witted*. [See *geare, ge-þancol, þancolmōd*.]  
**gearwian** (118), *prepare*. [See *geare*.]  
**geat** (47. 4; 18), *gate*.  
**ge-āxian** (118), *learn, discover*. [See *āxian*.]  
**ge-bed** (47, 142), *prayer*. [Ger. *Gebet*; cf. *biddan*.]  
**ge-beorg** (47), *defense, protection; outlook (on)*.  
**ge-bēorscipe** (44. 1), *banquet, feast*. [See *bēorscipe*.]  
**ge-beran** (IV. 105), *bear*. [See *beran*.]  
**ge-bīdan** (I. 102), *await, wait*. [See *bīdan*.]  
**ge-biddan** (V. 106), *pray*. [See *biddan*.]  
**ge-biegan** (113), *bend, curve*. [See *biegan*.]  
**ge-bierhtan** (113), *grow bright, shine*. [< *beorht*, by 16.]  
**ge-bilod** (57), *billed*.  
**ge-bisgian** (-bysgian) (118), *fatigue, weary, exhaust*. [See *bisig*.]  
**ge-bland** (-blōnd) (47), *mingling, mixture, confusion*.  
**ge-blandan** (-blōndan) (R. 110), *mingle*.  
**ge-blēdsian**, see *geblētsian*.  
**ge-blēod** (58), *hued, colored*.  
**ge-blētsian** (-blēdsian) (118), *bless*. [See *New Eng. Dict.* s.v. *bless*.]  
**ge-blissian** (118), *rejoice, make joyful*; *geblissod wesan, joy*. [See *blissian*.]

**geblond(an)**, see **gebland(an)**.  
**ge-blōwan** (R. 109), *blow*. [See **blōwan**.]

**ge-brec** (47), *uproar, din*. [Cf. **brecan**.]

**ge-bringan** (114), *waft, carry, convey*. [See **bringen**.]

**ge-bycgean** (114), *buy; redeem*. [See **bycgean**.]

**ge-byrd** (51. b), *birth, extraction, lineage*. [Ger. *Geburt*; see **byrd**.]

**gebysgian**, see **gebisgian**.

**ge-cēosan** (II. 103), *choose, select*.

**ge-cīegan** (113), *call*. [See **cīegan**.]

**ge-cierran** (113, 18), *turn; return*. [See **cierran**.]

**ge-cneordnes** (51. 5), *accomplishment*.

**ge-cost** (58; 174. d), *tried, trusty*.

**ge-cwēman** (113), *please*.

**ge-cwēme** (59), *pleasing, acceptable*.

**ge-cwēmlice** (70), *acceptably, agreeably*.

**ge-cweðan** (V. 106), *say, speak*. [See **cweðan**.]

**ge-cȳðan** (113; 164. b), *announce; prove, evince, show, exhibit, display; designate*. [See **cȳðan**.]

**ge-dǣlan** (113), *divide, separate*. [See **dǣlan**.]

**ge-dafenian** (118; 164. k), *besit*.

**ge-dafenlic** (57), *fitting, suitable*.

**ge-deorf** (47), *labor, toil*.

**ge-dīcian** (118), *construct*. [< **dic**; see **dīcian**.]

**ge-diersian** (-dȳrsian) (118, 90), *exalt, magnify, celebrate*. [< **dīere**.]

**ge-dōn** (140), *do, perform; make*. [See **dōn**.]

**ge-drēfan** (113), *disturb, agitate, trouble*. [Cf. Ger. *trüben*.]

**gedȳrsian**, see **gediersian**.

**ge-ēacnian** (118), *increase, augment*. [< **ēac**.]

**ge-earnian** (118), *merit*. [See **earnung**.]

**ge-ed-nīwian** (118), *renew*. [See **ednīwian**.]

**ge-ēnde-byrdan** (113), *order, arrange*.

**ge-ēndian** (118), *end, come to an end*. [< **ēnde**; see **ēndian**.]

**ge-ēndung** (51. 3), *end, close*.

**ge-fæstnian** (118), *fasten, confirm, establish*.

**ge-faran** (VI. 107), *experience, suffer*. [See **faran**, and 142, **ge-(2)**.]

**ge-fēa** (53), *pleasure, joy, delight, gladness*.

**ge-feallan** (R. 109), *fall, chance*. [See **feallan**.]

**ge-feoht** (47), *battle*.

**ge-feohtan** (III. 104), *fight*. [See **feohtan**.]

**ge-fēon** (V. 106; 156. c; 29), *rejoice*.

**ge-feormian** (118), *take in, entertain*. [See **feormian**.]

**ge-fēra** (53, 142), *companion, fellow*.

**ge-fēran** (113), *undertake, experience*. [See **fēran**.]

**ge-ferian** (116), *ferry, carry, bear*. [See **ferian**.]

**ge-fēr-rāden** (51. 5; 144), *company, fellowship, society*.

**ge-fēr-scipe** (44. 1; 143), *attendance, companionship; retinue*.

**geflieman** (-flāman) (113), *put to flight*.

**ge-flit** (47), *strife, dispute*. [Cf. Ger. *Fleiss*.]

**ge-frætwan** (118), *adorn*. [See **frætwan**.]

**ge-frēfran** (115. b), *console, cheer.*

[See **frēfran.**]

**ge-frēmman** (115. a), *effect, perform, work, perpetrate.* [See **frēmman.**]

**ge-fultumian** (118), *assist, help.*

[See **fultumian.**]

**ge-fyllan** (113, 156), *fill; end, finish, accomplish.* [See **fyllan.**]

**ge-fyrn**, adv., *a long time ago.*

**ge-gada** (53), *associate, companion.*

**ge-gaderian** (118), *gather.*

**ge-gaderung** (51. 3), *gathering together, assembly, congregation.*

**ge-gān** (141), *go; win, obtain.*

[See **gān.**]

**ge-gearclan** (118), *prepare.* [Cf. **geare.**]

**ge-gearwian** (118), *prepare.* [See **gearwian**, and cf. **gegierwan.**]

**ge-gierela** (53), *garment; raiment, apparel.*

**ge-gierwan** (-gyrwan) (113), *prepare.* [Cf. **gegearwian.**]

**ge-glengan** (113), *adorn.* [< **gleng.**]

**ge-gōdian** (118), *enrich.* [< **gōd.**]

**ge-grēmman** (115. a), *irritate, enrage.* [See **grēmian.**]

**ge-grētan** (113), *greet, salute.*

**ge-gyrwan**, see **gegierwan.**

**ge-hāl** (58), *whole, intact.* [See **hāl.**]

**ge-hālgian** (118), *hallow.* [< **hālig.**]

**ge-hātan** (R. 110), *promise, pledge; call.* [See **hātan.**]

**ge-healdan** (R. 109), *observe, keep; reserve; maintain, sustain.* [See **healdan.**]

**ge-hēawan** (R. 109), *cut down, slay.* [See **hēawan.**]

**ge-herian** (116), *glorify.* [See **herian.**]

**ge-hieran** (113), *hear.* [See **hieran.**]

**ge-hiersum** (57, 146), *obedient.*

**ge-hiersumian** (118; 164. f), *obey.*

**ge-hiersumnes** (51. 5), *obedience.*

**ge-hladan** (VI. 107), *lade, load, freight.*

**ge-hogian** (118), *consider, have in mind.*

**ge-hrinan** (I. 102), *attack.*

**ge-hū**, *in every direction.* [See **hū.**]

**ge-hwā** (89. c; 154. b), *each (one).* [See **hwā.**]

**ge-hwile** (-hwylc) (89. a; 154. b), *each (one), every (one); ānra gehwile, every (one).* [See **hwile.**]

**ge-hyhtan** (113), *hope, trust.* [< **hyht.**]

**ge-hýran**, see **gehieran.**

**ge-innian** (118), *give, bestow (on).*

**ge-in-seglan** (118), *seal.* [< Lat. **sigillum.**]

**ge-læcccean** (114), *catch, seize.* [Cf. Shak., *Macb.* 4. 3. 195.]

**ge-læddan** (113), *bring, carry.* [See **læddan.**]

**ge-læred** (62), *taught, educated, trained, skilled, skilful.* [Past part. of **læran.**]

**ge-læstan** (113), *stand by, assist.* [See **læstan.**]

**ge-laſian** (118), *invite.* [See **laſian.**]

**ge-lēafa** (53), *faith.* [Ger. *G(e)-laube.*]

**ge-leornian** (118), *learn.* [See **leornian.**]

**ge-leſttan** (113), *hinder.* [Ger.

- letzen; cf. Shak., *Haml.* 1. 4. 85, and (Auth. Vers.) *Rom.* 1. 13.]
- ge-lic** (58, 163), *like*. [< lic, body; cf. Ger. *gleich*.]
- ge-lica** (53), *like, equal*.
- ge-lice** (70), *similarly, likewise*.
- ge-licgan** (V. 106), *border*. [See *licgan*.]
- ge-licnes** (51. 5), *likeness*. [Ger. *Gleichniss*.]
- ge-liefan** (113; 156. g), *believe*. [Ger. *g(e)lauben*.]
- ge-lif-fæstan** (113), *make alive, endow with life*. [See *lif*.]
- ge-limp** (47), *adventure, misfortune*.
- ge-limpan** (III. 104), *happen, befall*.
- ge-limplíc** (57), *adapted*.
- ge-lōgian** (118), *place, set*.
- ge-lōmlice** (70), *frequently*.
- ge-lufian** (118), *love*. [See *lufian*.]
- ge-lystan** (113, 190), *desire*. [See *lystan*, and Ger. *gelüsten*.]
- ge-maca** (53), *mate, companion*.
- ge-mæccea** (53), *mate, consort, spouse*.
- ge-mæne** (59), *common, universal*.
- gemænelice** (70), *in common*.
- ge-mære** (48), *boundary, end*.
- ge-mang** (-mōng) (47), *troop, phalanx*.
- ge-manig-fieldan** (113), *multiply*.
- ge-mengan** (113; 184. b), *mingle, associate*.
- ge-meotu**, see *gemet*.
- ge-met** (47, 20), *boundary; sort; effect; law*.
- ge-mētan** (113), *find, encounter*. [See *mētan*.]
- ge-miltsian** (118; 164. g; 33), *pity, have compassion on*. [< *milts*.]
- ge-miltsiend** (43. 6), *pitier*.
- gemōng**, see *gemang*.
- ge-munan** (134), *remember, be mindful*.
- ge-myndig** (57), *mindful*.
- ge-myngian** (118), *recount, relate*.
- gēna**, see *gīena*.
- ge-nacodian** (118, 162), *strip*. [< *nacod*.]
- gēn-cwide** (44, 28), *reply*. [See *cwide*.]
- ge-neahhe** (70), *often, frequently*.
- ge-nēa-lācan** (113), *approach, draw nigh*. [See *nēalācan*.]
- ge-nemnan** (115. b), *name*. [See *nemnan*.]
- ge-nēosian** (118), *visit*. [See *nēosian*.]
- ge-nerian** (116), *save*.
- ge-niman** (IV. 105), *take, seize*. [See *niman*.]
- ge-nyhtsum** (57, 146), *abundant*. [Cf. *nugan* (136), Ger. *genügen*, and Mod. Eng. *enough*.]
- ge-nyhtsumian** (118; 164. e), *avail, suffice, be sufficient for, be of use*.
- geofon** (47), *ocean*.
- geoguſ** (51. b; 18), *youth*. [Ger. *Jugend*.]
- gēomor-mōd** (58, 18), *sorrowful-minded*. [Cf. Ger. *Jammer*.]
- geond** (18), *along, through, throughout, over*. [Cf. Mod. Eng. *beyond*.]
- geong** (58, 65, 18), *young*. [Ger. *jung*.]
- ge-openian** (118), *open*. [< *open*; cf. Ger. *öffnen*.]
- georn** (58; 155. e; 21. b), *eager*. [See *gliernan*.]
- georne** (70), *surely, certainly*. [Ger. *gern*.]



- georn-full** (58), *busied, occupied.*  
**georn-fulnes** (51. 5), *piety, zeal.*  
**geornlice** (70), *assiduously, zealously.*  
**georran** (III. 104), *rattle.*  
**gēotan** (II. 103), *stream.* [Ger. *giessen.*]  
**ge-rædan** (113), *read; geræd is, reads.* [Cf. Ger. *rathen; see rædan.*]  
**ge-řecean** (114), *interpret, expound.* [See *řecean.*]  
**ge-rēnian** (118, 28), *adorn.*  
**ge-reord** (47), *repast.*  
**ge-reordian** (118, 90), *feed, refresh.*  
**ge-ṛestan** (113; 184. b), *rest, repose.* [Cf. *ṛest.*]  
**ge-rētan** (113), *refresh, invigorate, cheer.* [Cf. *rōt, glad.*]  
**ge-riht** (47), *direct way.* [See *riht.*]  
**ge-rim-cræft** (43), *arithmetic, chronology.*  
**ge-rȳne** (48), *mystery.* [Cf. *rūn*, by 16.]  
**ge-sāgan** (113), *lay low.*  
**ge-sālan** (113, 190), *happen, befall, chance.*  
**ge-sālig** (57. 3), *delightful.* [Cf. Ger. *selig.*]  
**ge-samnian** (-sōmnian) (118), *gather.*  
**ge-scēadan** (R. 110), *separate.*  
**ge-sceaft** (51. b), *creature, creation.*  
**ge-scēawian** (118), *behold.* [See *scēawian.*]  
**ge-scieldan** (-scyldan) (113), *defend, protect.* [Cf. *sciold.*]  
**ge-scieldnes** (51. 5), *defense, protection.*  
**ge-scleppan** (VI. 107), *create.* [See *sleppan.*]  
**ge-sclerpan** (113), *clothe, apparel.*  
**ge-sclerpla** (-scirpla) (53), *raiment, apparel.*  
**ge-scrēpe** (59), *suitable, adapted.*  
**ge-scrifen** (62), *prescribed, fixed, regular, customary.* [Past part. of *gescrifan* < Lat. *scribo.*]  
**ge-scrȳdan** (113, 16), *clothe.* [See *scrȳdan.*]  
**ge-scyldan**, see *gescieldan.*  
**ge-sēcean** (114), *visit, gain, touch, attain.* [See *sēcean.*]  
**ge-seġgean** (123), *say; give (thanks).* [See *seġgean.*]  
**ge-sellan** (114), *give.* [See *sellan.*]  
**ge-sendan** (113), *send, throw.* [See *sendan.*]  
**ge-sēon** (V. 106), *see; gesegen is, seems, Lat. videtur.*  
**ge-setennes** (51. 5), *institute, ordinance.*  
**ge-seġnes** (51. 5), *narrative.*  
**ge-seġtan** (113), *set, place; occupy; appoint, settle; compose.* [See *seġtan.*]  
**ge-sewenlic** (57), *visible.*  
**ge-siene** (-sȳne) (59), *visible.*  
**ge-sihġ** (51. 1), *countenance.*  
**ge-sittan** (V. 106), *sit; possess, inherit.* [See *sittan.*]  
**ge-siġ** (43), *companion.* [Cf. *sīġ*, and Ger. *Gesinde.*]  
**ge-slēan** (VI. 107), *smite, strike.* [See *slēan.*]  
**ge-smierwan** (113), *anoint.*  
**ge-smyltan** (113, 17), *calm.* [Cf. *smolt, serene; cf. smylte.*]  
**gesōmnian**, see *gesamnian.*  
**ge-spann** (47), *clasp, network.*  
**ge-spōwan** (R. 109, 190), *succeed.*  
**ge-sprec** (47), *conversation.* [Ger. *Gespräch; cf. sprecan.*]

**ge-standan** (VI. 107), *assail*.  
[See **standan**.]

**ge-staðellian** (-staðolian) (118),  
*establish, render steadfast; re-*  
*store.*

**ge-staðolfæstian** (-steaðulfes-  
tian) (118), *establish, perform.*

**ge-stigan** (I. 102), *ascend to*.  
[See **stigan**.]

**ge-stillan** (113), *still, pacify,*  
*quiet; subside.* [See **stillan**.]

**ge-strangian** (118), *strengthen*.  
[< **strang**.]

**ge-stregdan** (III. 104), *sprinkle*.  
**ge-strēon** (47), *profit, gain.* [Cf.  
**strēonan**.]

**ge-strēowian** (118), *strew*.  
**ge-sund** (58), *well.* [Ger. *ge-*  
*sund*.]

**ge-swencan** (113), *torment, vex,*  
*wear out.* [See **swencan**.]

**ge-swengan** (113), *swinge, toss*.  
**ge-sweotollan** (118), *manifest;*  
*bewray, expose, discover.* [<  
**sweotol**.]

**ge-swerian** (VI. 107), *swear*.  
[See **swerian**.]

**ge-swīcan** (I. 102; 156. k), *cease;*  
*fail.* [See **swican**.]

**ge-swinc** (47), *toil, effort.* [Cf.  
**swincan**.]

**ge-swing** (47), *rolling, undula-*  
*tion.* [Cf. **swingan**.]

**ge-syndig** (57. 3), *fair, favoring,*  
*propitious.* [< **gesund**, by 16.]

**gesȳne**, see **gesāene**.  
**ge-syngian** (118), *sin.* [Cf. **syn-**  
**full**.]

**ge-tācnian** (118), *signify, indicate*.  
[See **tācnian**.]

**ge-tācning** (51. 3), *sign.* [<  
**tācen**.]

**ge-tāscean** (114), *point out, direct;*  
*appoint; teach.* [See **tāscean**.]

**ge-tæl** (47), *reckoning.*

**ge-tēon** (II. 103), *bring up; play*.  
[See **tēon**.]

**ge-timbran** (115. b), *furnish, sup-*  
*ply* (lit. *construct*).

**ge-trymman** (115. a), *fortify*.  
[See **trymman**.]

**ge-ṭanc** (47), *thought, mind*.  
**ge-ṭancol** (-ṭancul) (57), *consid-*  
*erate.* [See **ṭancolmōd**, **gearo-**  
**ṭancol**.]

**ge-ṭeaht** (47), *counsel, advice*.  
**ge-ṭeahtend** (43. 6), *counsellor*.  
**ge-ṭencean** (114), *remember.* [See  
**ṭencean**.]

**ge-ṭræc** (47), *commingling, tur-*  
*bulence, tumult.*

**ge-ṭræstan** (113), *afflict*.  
**ge-ṭrēan** (113), *dismay.* [See  
**ṭrēan**.]

**ge-ṭrēatian** (118), *rebuke.* [See  
**ṭrēatian**.]

**ge-ṭring** (47), *throng, rush*.  
**ge-ṭungen** (62), *excellent.* [<  
**ṭēon**, *thrive*.]

**ge-ṭwārian** (118), *agree*.  
**ge-ṭwārnes** (51. 5), *concord,*  
*agreement.*

**ge-ṭȳn** (113), *restrain*.  
**ge-ṭyncean** (114), *seem, appear;*  
*geṭȳht is, seems.* [See **ṭync-**  
**ean**.]

**ge-un-trumian** (118), *enfeeble, de-*  
*bilitate, prostrate; geuntrumod,*  
*sick, Lat. infirmus.* [< **untrum**.]

**ge-wāgan** (113), *plague, molest*.  
**ge-wāetan** (113), *wet, moisten*.  
**ge-wealc** (47), *weller.*

**ge-weald** (47), *control, rule, do-*  
*minion.* [Ger. *Gewalt*; see  
**wealdend**.]

**ge-wendan** (113), *turn; return,*  
*depart, go; translate.* [See  
**wendan**.]

- ge-weorc** (47), *work*. [See **weorc**.]  
**ge-weorp** (47), *smiting*.  
**ge-weorðan** (III. 104), *become, be; make; happen; convert*. [See **weorðan**.]  
**ge-weorðian** (118), *distinguish*. [See **weorðian**.]  
**ge-wieldan** (118), *rule, have dominion over*. [< **geweald**, by 16; see Mod. Eng. *wield*.]  
**ge-wiht** (47), *weight*. [Ger. *Gewicht*.]  
**ge-wilnian** (118; 156. a), *desire*. [See **wilnian**.]  
**ge-winn** (47), *labor, toil; hardship, distress*. [See **winnan**.]  
**ge-winna** (53), *enemy*. [See **winnan**.]  
**ge-winnfullic** (57), *laborious, toilsome, fatiguing*.  
**ge-wislice** (70, 76), *openly, plainly*.  
**ge-wisslan** (118), *guide, direct*.  
**ge-witan** (126), *find out, learn*. [See **witan**.]  
**ge-witan** (I. 102; 184. a), *depart, go*.  
**ge-witt** (47), *understanding*.  
**ge-writ** (47), *writing, writ; letter; document, instrument, will*.  
**ge-writan** (I. 102), *write*.  
**ge-wuna** (53), *custom, wont*.  
**ge-wunian** (118), *be wont, use; dwell*. [See **wunian**.]  
**ge-wyrcean** (114), *make, build*. [See **wyrcean**.]  
**giefan** (gifu) (V. 106, 18), *give*. [Ger. *geben*.]  
**gifeðe** (gifeðe) (48), *chance*.  
**gifu** (gifu) (51. a), *gift; boon*.  
**gieman** (113; 156. f), *rule over*.  
**gēna** (gēna), *yet*.  
**giernan** (113), *desire; solicit (the hand of), woo*. [< **georn**, by 16.]  
**giest-hūs** (47), *inn*. [Cf. Mod. Eng. *guest-chamber*.]  
**giestran-dæg** (gystran-) (43), *yesterday*.  
**giet** (gīt, gȳt), *yet; still; as yet, hitherto*.  
**gif, if**. [Not related to **giefan**.]  
**gifeðe**, see **gifeðe**.  
**gifu**, see **gifu**.  
**gim-cynn** (47), *gems of every kind*.  
**gimm** (43), *gem, precious stone*. [Borrowed from Lat. *gemma* before ca. 650.]  
**ginn** (58), *spacious, ample*.  
**gingra** (65, 53), *disciple*.  
**gio**, *formerly, long ago, once upon a time*. [See **iu**.]  
**git**, see **giet**.  
**glæs** (47), *glass*.  
**glēaw** (58), *prudent, wise*.  
**glēawlice** (70), *shrewdly, judiciously, wisely*. [lishment.  
**gleng** (51. b), *adornment, embellishment*.  
**glidan** (I. 102), *glide*. [Ger. *gleiten*.]  
**gōd** (58, 5, 4), *good*. [Ger. *gut*.]  
**gōd** (47), *prosperity; plur., goods, good things, property; benefactions*.  
**God** (43, 5, 4), *God*. [Ger. *Gott*; according to Kluge, the 'Being invoked'.]  
**god-cund** (58), *divine*. [godhead.  
**god-cundnes** (51. 5), *divinity*.  
**godcundmihht** (-mæht) (51. 1), *majesty*. [Divine Father.  
**God-Fæder** (43. 8), *God-Father*.  
**god-spell** (47), *gospel*.  
**gōd-weðb** (47), *purple*.  
**gold** (47), *gold*.

**gold-frætwa** (51. a), plur., *golden ornaments.*

**gold-hord** (47), *treasure.*

**gold-lēaf** (47), *gold leaf.*

**gong**, see **gang**.

**græg** (58), *gray.* [Ger. *grau.*]

**gram** (57), *fierce, raging.*

**gremman** (115. a), *enrage.* [**<** **gram**, by 16.]

**grēne** (59), *green.* [Ger. *grün.*]

**grēot** (47), *dust; shingle.* [Ger. *Griess.*]

**grētan** (113), *greet, salute; take leave of.* [Ger. *grüssen.*]

**grēwð**, see **grōwan**.

**grindan** (III. 104), *whirl.* [Mod. Eng. *grind.*]

**grōwan** (R. 109), *grow.*

**grund** (43), *earth; bottom; sea* (perhaps orig. *shallow, shoal*). [Ger. *Grund*, Mod. Eng. *ground.*]

**gryre-hwil** (51. b), *period of terror.*

**gurrōn**, see **georran**.

**guma** (53), *man, hero.* [Mod. Eng. (*bride*) *groom.*]

**gūð** (51. b; 30), *war.* [Ger. *-gund*, in *Hildegund*, e.g.; cf. *Gondibert.*]

**gūð-fana** (53), *gonfalon, standard.* [See Mod. Eng. *gonfalon*; cf. Ger. *Fahne*, Mod. Eng. *vane.*]

**gūð-freca** (53), *warrior.*

**gūð-rinc** (43), *warrior.*

**gūð-sceorp** (47), *war-trappings.*

**gyden** (51. b; 17), *goddess.*

**gylden** (146, 17), *golden.*

**gystran-dæg**, see **glestran-dæg**.

**gýt**, see **giet**.

## H.

**habban** (121, 188), *have; possess; accept; keep; receive.* [Ger. *haben*; cf. Lat. *habere.*]

**hād** (48), *sex.*

**hādor** (57), *bright, serene.* [Ger. *heiter.*]

**hāl** (47), *salvation; rescue, escape.* [Ger. *Heil.*]

**Hālend** (43. 6), *Saviour, Jesus.* [Ger. *Heiland.*]

**hæleð** (43. 9), *hero, man.* [Ger. *Held.*]

**hælu** (51. a), *salvation; rescue.*

**hærfest** (43), *harvest.* [Ger. *Herbst*; cf. Lat. *carpere*, Gr. *καρπός.*]

**hærn** (51. b), *ocean.*

**hæs** (51. b), *order, direction, command.* [Cf. Mod. Eng. *behest*, Ger. *Geheiss.*]

**hætu** (51. a), *heat.* [hāt, by 16.]

**hæðen** (57. 3), *heathen.* [Cf. Ger. *Heide*, and Mod. Eng. *heath*; so Lat. *paganus* < *pagus.*]

**hāl** (58), *whole, hale; hāl gedōn, save.* [Ger. *heil.*]

**hālig** (57. 3; 146), *holy.* [**<** **hāl**; Ger. *heilig.*]

**hālsian** (118), *conjure, implore, entreat.* [**<** **hāl.**]

**hām** (74, 24), *home.* [Ger. *heim.*]

**hand** (51. 1. 3), *hand.* [Ger. *Hand.*]

**hār** (58), *hoar(y), gray.*

**hāt** (58), *hot, fervent.* [Ger. *heiss.*]

**hātan** (R. 110), *call; command; hātte, is, was called.* [Ger. *heissen*; cf. archaic Eng. *hight.*]

**hē** (81).

**hēa**, see **hēah**.

**hēa-clif** (47), *lofty cliff.*

**hēa-dēor** (47), *high-deer.* [Cf. Ger. *Hochwild*; without a prefix, OE. *dēor* rarely, if ever, means 'deer.']

**hēafod** (47. 1, 6; 23), *head.* [Ger. *Haupt*, Lat. *caput*, for \**cauput.*]

- hēafod-ge-rim** (47), *number by heads, poll.*  
**hēah** (hēa) (65; 58. 1; 17), *high; great.* [Ger. *hoch.*]  
**hēah-cyning** (43), *high king.*  
**hēah-ge-strēon** (47), *sumptuous, superb treasure.* [See *gestrēon.*]  
**hēah-setl** (hēah-) (47), *throne.*  
**hēah-stefn** (58), *lofty-prowed.*  
**healdan** (R. 109), *hold; observe, maintain; keep, reserve.* [Ger. *halten.*]  
**healf** (51. b), *hand, i.e. side.*  
**healf** (58), *half.* [Ger. *halb.*]  
**hēallic** (57, 146), *lofty.*  
**heall** (51. b), *hall.* [Ger. *Halle.*]  
**hēan** (58), *lowly, servile, of low degree; poor.*  
**hēanes** (51. 5), *height, highest point.*  
**hēanne**, see **hēah.**  
**hēap** (43), *crowd, swarm, throng, assemblage.* [Ger. *Haufe.*]  
**heard** (58; 21. a; 24), *brave, intrepid.* [Ger. *hart.*]  
**hearde** (70), *painfully, grievously.*  
**hearm** (43; 21. a), *injury.* [Ger. *Harm.*]  
**hearpe** (53. 1; 21. a), *harp, lyre.* [Ger. *Harfe.*]  
**hearpe-nægl** (43), *plectrum.*  
**hearpe-stræng** (43), *harpstring.*  
**hearplan** (118, 90), *harp, play the harp.* [Ger. *harfen.*]  
**hēaþu-liðend** (hēaþo-) (43. 6), *seafarer.*  
**heaðu-rinc** (heaþo-) (43, 21), *warrior.*  
**heaðu-wæd** (51. b), *warlike garment, martial weed.*  
**hēawan** (R. 109), *hew, cleave.*  
**hebban** (VI. 107), *elevate, lift; hebban up, be exalted.*  
**hefon**, see **heofon.**  
**hefig** (57), *grievous, irksome.*  
**hefiglan** (118), *become worse.*  
**hefignes** (51. 5), *burden.*  
**hēhþo**, see **hiehþu.**  
**helan** (IV. 105), *conceal.* [Cf. Chaucer, *Nun's Priest's Tale* 235; Ger. *hehlen.*]  
**hell** (51. b), *hell.* [Ger. *Hölle.*]  
**helm** (43), *helmet; protector.* [Ger. *Helm.*]  
**help** (51. 5; 5), *help.* [Cf. Ger. *Hilfe.*]  
**hēo** (81).  
**heof** (43), *mourning, weeping.*  
**heofon** (43. 4. d; 20), *heaven.*  
**heofon-candel** (51. b; 215), *candle of heaven.*  
**heofon-cyning** (43), *king of heaven.*  
**heofone** (53. 3), *heaven.*  
**heofon-fȳr** (47), *celestial fire, fire from heaven.*  
**heofon-lēoma** (53), *radiance of heaven.*  
**heofonlic** (57), *heavenly, celestial, of heaven.*  
**heofonlice** (70), *from heaven.*  
**heofon-rice** (48), *kingdom of heaven, heavenly kingdom.*  
**heofon-ſrymm** (43), *glory of heaven.*  
**heolfrig** (57), *gory.*  
**heolstor** (47), *darkness.*  
**heonan** (75), *hence.*  
**heorte** (53. 1; 24; 21. b), *heart.* [Ger. *Herz.*]  
**hēr** (75, 24), *here.* [Ger. *her.*]  
**hēr-æfter**, *hereafter.*  
**here** (44. 2; 18), *army, host.* [Ger. *Heer*; cf. Mod. Eng. *harbor, heriot.*]  
**here-folc** (47), *army.*  
**here-pæð** (hepæð) (43), *highway.* [Cf. Ger. *Heerstrasse.*]

- here-rēaf** (47), *plunder, spoil.*  
**here-stræt** (51. b), *highway, lit. military road.* [Ger. *Heerstrasse.*]  
**here-wæða** (53), *warrior.*  
**hergian** (118), *harry, ravage, lay waste.* [Ger. (*ver*)*heeren.*]  
**herian** (116), *praise.*  
**heriges**, see **here.**  
**herpæð**, see **herepæð.**  
**hēt**, see **hātan.**  
**hī** (81).  
**hider** (75), *hither.*  
**hiehta**, see **hēah.**  
**hiehþu** (hēhþo) (51. a), *height, high.*  
**hienan** (113), *insult, oppress.* [*< hēan, by 16.*]  
**hienō** (51. b), *injury, harm.* [*< hēan, by 16.*]  
**hieran** (hȳran) (113, 117), *hear.*  
**hiera, hiere** (81, 83).  
**hiernes** (51. 5), *obedience.*  
**higerōf**, see **hygerōf.**  
**hiht**, see **hyht.**  
**hiliu**, see **hiwan.**  
**hild** (51. 5), *conflict, battle.* [Orig. *Hild, goddess of war.*]  
**hilde-lēoð** (47), *battle-lay.*  
**hilde-nædre** (53. 1; 215), *battle-  
adder, arrow.* [See *New Eng. Dict. s.v. adder.*]  
**hilde-wæpen** (47. 1), *battle-  
weapon.*  
**him, hine, his, hit** (81, 83).  
**hin-gang** (-iŋg) (43), *departure.* [Ger. *Hingang.*]  
**hiw** (47), *kind; color.* [Cf. *Spenser, F. Q. 3. 6. 33, 35.*]  
**hiwan** (53), plur. *brethren, brotherhood, conventual house-  
hold, chapter.*  
**hlæfdige** (53. 1), *lady.* [Cf. p. 222, note 2.]  
**hlæst** (47), plur., *wares, merchandise, cargo.* [Ger. *Last*; cf. *hladan.*]  
**hlāf** (43), *bread; food.* [Archaic Ger. *Laib*; Mod. Eng. *loaf.*]  
**hlāford** (43), *lord.* [*< hlāf + weard.*]  
**hlāford-lēas** (58), *lordless, without a leader.*  
**hlāford-scipe** (44. 1), *lordship, rule.*  
**hlanc** (58), *lank, gaunt.*  
**hlēo** (47. 3), *shelter; protector.* [Mod. Eng. *lee.*]  
**hlēotan** (II. 103), *obtain, gain.* [Cf. Ger. *Loos*, Mod. Eng. *lot.*]  
**hlēoðor-cwīde** (44), *narrative, story; hymn.*  
**hlēoðrian** (118), *speak; proclaim.*  
**hleōðu**, see **hlīð.**  
**hlifian** (118), *tower.*  
**hlīmman** (hlymman) (III. 104), *resound.*  
**hlīð** (47, 20), *hill.*  
**hlōðian** (118), *pillage, plunder.*  
**hlūde** (70), *loudly.*  
**hlūtor** (hlutter) (57), *pure, clear.*  
**hlymman**, see **hlīmman.**  
**hlynnan** (115. a), *roar, boom.*  
**hōc** (43), *hook.*  
**hof** (47), *building, dwelling, abode.*  
**holm** (43), *ocean, sea.*  
**holm-ſracu** (51. a), *tossing of the sea, boisterous sea.*  
**holm-weard** (43), *warden of the sea.*  
**holm-weg** (43), *path of the ocean.*  
**holt** (47), *grove, forest.* [Ger. *Holz*; cf. *Chaucer, Prol. 6.*]  
**hōlunga** (70), *in vain.*  
**horig** (57), *squalid.*  
**horn-boga** (53), *bow of horn.*  
**horn-fiſc** (43), *sword-fish?*  
**horn-scip** (47), *beaked ship.*

- hors** (47, 31), *horse*. [Ger. *Ross*.]  
**hosp** (43?), *reproach, abuse*.  
**hrædlíce** (70), *with speed; immediately*.  
**hrædnes** (51. 5), *celerity*.  
**hræfn** (hrefn) (43), *raven*. [Ger. *Rabe*.]  
**hræw** (47), *corpse*.  
**hran** (43), *whale*.  
**hran-rād** (hrqn-) (51. b), *path of the whale*.  
**hraðe** (70), *quickly*.  
**hrefn**, see **hræfn**.  
**hrēmig** (57; 174. d), *exulting*.  
**hrēoh** (58), *rough, fierce, rude*.  
**hrēohnes** (51. 5), *tempest*.  
**hrēosan** (II. 103), *fall*.  
**hrēran** (113), *agitate, toss*. [Ger. *rühren*.]  
**hring** (43), *ring*. [Ger. *Ring*.]  
**hrōf** (43, 24), *roof*.  
**hrqn-rād**, see **hran-rād**.  
**hrȳðer** (47), plur., *cattle*.  
**hū**, *how*.  
**hund** (78, 79), *hundred*.  
**hund-seofontig** (78), *seventy*.  
**hund-tēontig** (78), *a hundred (fold)*.  
**hunger** (43), *famine, starvation*. [Ger. *Hunger*.]  
**hungrig** (57), *hungry, an hungered*. [Ger. *hungrig*.]  
**hup-seax** (47), *hip-dagger*.  
**hūs** (47), *house*. [Ger. *Haus*.]  
**hwā** (88; 89. c), *who; any one*.  
**hwæl** (43. 2), *whale*. [Cf. Ger. *Wall* (fish).]  
**hwæl-mere** (44), *whale-mere, whale-sea*.  
**hwænne**, see **hwonne**.  
**hwær** (75), *where*.  
**hwæt**, *what*.  
**hwæt-hwega** (-hwugu) (89. b; 154. b), *something*.  
**hwætlice** (70, 76), *quickly*.  
**hwæðer**, *whether*.  
**hwæðre** (-ere), *yet, still, nevertheless*.  
**hwanan** (hwanon) (75), *whence*.  
**hwaðerian** (118), *rage*.  
**hwealf** (58), *vaulted, hollow*.  
**hwelan** (IV. 105), *roar, thunder*.  
**hwēol** (47), *wheel*. [Cognate with Gr. *κύκλος*, Mod. Eng. *cycle*, (bi)cycle.]  
**hweorfan** (hwyrfan) (III. 104), *return; turn; move*.  
**hwettan** (113), *incite*.  
**hwider** (75), *whither*.  
**hwil** (51. b), *while, time; ðā hwile ðe, the while that, while*.  
**hwile** (hwylc) (88; 89. a), *which, what; any*.  
**hwilum** (72), *sometimes; a while*. [Mod. Eng. *whilom*; cf. Chaucer, *Knight's Tale* 1.]  
**hwōn**, *somewhat, a little*.  
**hwone**, see **hwā**.  
**hwonne** (hwænne, hwænne), *when; until*.  
**hwylc**, see **hwile**.  
**hwyrfan**, see **hweorfan**.  
**hyge-rōf** (hige-) (58), *valiant-souled*.  
**hyge-ðancol** (57), *thoughtful-minded*.  
**hȳhsta**, see **hiehsta**.  
**hyht** (hiht) (43) *hope; joy, gladness, bliss; bent*.  
**hylðu** (hylðo) (51. a), *kindness*. [Cf. Ger. *Huld*.]  
**hyngnan** (115. b; 190), *hunger*.  
**hȳran**, see **hieran**.  
**hyre**, see **hiere**.  
**hyrned-nebb** (58, 17), *horny-beaked*.  
**hyrst** (51. b), *ornament*.

## I.

ic (81).

idel (57), *empty, void*, Lat. *inania* (Auth. Vers. 'without form').[Ger. *eitel*; cf. Shak., *Oth.* 1. 3. 140, 'deserts idle.']idelines (51. 5), *idleness, indolence*.ides (51. b), *maid, nymph, woman*.

[From the Norse mythology we learn that this Germanic word signified 'demi-goddess,' or perhaps 'female guardian-angel,' as well as 'maid'; it was applied to giantesses and Norns, to heroic women, resembling the Valkyries, such as Brunhild and Gudrun, and to goddesses, such as Freyja. Cf. the remarks of Tacitus, *Germania* 8: "They even believe that the sex has a certain sanctity and prescience, and they do not despise their counsels, or make light of their answers. In Vespasian's days we saw Veleda, long regarded by many as a divinity."]

ie, see *ēa*.iecan (ȳcan) (113, 33), *augment, aggravate*. [< *ēac*.]ielde (ǣlde) (44. 4), plur. *men*.ieldra, see *eald*.ieldu (51. a; 19; 17), *age*. [Mod. Eng. *eld*; see Chaucer, *K.T.* 1589.]ielfete (53. 1), *swan*.ierfe (48), *inheritance*.ierfe-land (47), *heritable land, inheritance*.ierman (113), *afflict*. [< *earm*, by 16.]iermōu (51. a), *poverty*. [< *earm*; see 144.]iernan (III. 104, 31), *run; revolve*.ierre (eorre) (48), *wrath*.ierre (59), *wrathful*.ierō (51. b), *field of corn, crop*.ierōling (43, 143), *plowman, husbandman, farmer*.ieō, see *ēaŋe*.ig-land (47), *island*.ilca (86), *same*. [Cf. Chaucer, *Prol.* 64.]in, prep., *in; into; by; through*.in, adv., *in*.in-beran (IV. 105), *carry in*.in-gān (141), *enter*.in-gangan (R. 109), *enter*.in-ge-bringan (114), *bring in*.innan, *within*.inne (69), *within, inside*.

in-segel (47), *seal*. [Borrowed from Lat. *sigillum*, ca. A.D. 500; the form *sigil* is earlier, ca. 400.]

in-sittan (V. 106), *sit within*.intinga (53), *cause; account*.in-tō, *into*.in-weardlice (70), *fervently, ardently*.isern (47), *iron*. [Ger. *Eisen*.]isern (57), *iron*.iu (see *gīo*), *of old, formerly*.

## L.

lā, *indeed, Q*.lāc (47), *present, gift*.lācan (R. 110), *bound, leap, toss; sail*.lād (51. b), *way, journey*.

lāce-cræft (43), *remedy*. [Mod. Eng. *leechcraft*; cf. Spenser, *F. Q.* 3. 3. 18.]

lādan (113), *lead, bring, take; carry; produce*. [Ger. *leiten*.]

Læden (47), *Latin*.lēran (113, 17), *teach, direct*.lēring-mæden (47), *pupil*.



- læs** (51. b, but irregular; the termination *-we* as in *beadu*, 51. a), *pasture*. [Archaic Mod. Eng. *leasow*.]
- læs**, **læs(es)t**, see **lytel**, and **ŷy-læs-ŷe**.
- læstan** (113), *carry out, perform, do*. [Ger. *leisten*, Mod. Eng. *last*.]
- Læstinga ēa**, *Lastingham* (near Whitby).
- lætan** (R. 110), *let, allow*. [Ger. *lassen*.]
- læŷŷu** (51. a), *affliction*. [< **læŷ**, by 16.]
- lāf** (51. b), *remnant; tō lāfe, left*.
- lago-**, see **lagu-**.
- lagu** (45), *ocean, sea*.
- lagu-fæsten** (47), *ocean, deep*.
- lagu-flōd** (lago-) (43), *sea-flood*.
- lagu-lād** (lago-) (51. b), *ocean-journey*.
- lagu-strēam** (43), *ocean-stream*.
- lām** (43), *dust* (lit. *loam*). [Ger. *Lehm*; more remotely cognate (ablaut relation) with Lat. *limus*.]
- lamb** (50), *lamb*.
- land** (47, 24), *land, country; hēr on lande, in this country*. [Ger. *Land*, and cf. *hier zu Lande*.]
- land-būend** (lond<sup>s</sup>) (43. 6), *dweller in the land*.
- land-ge-mære** (48), *border*.
- land-sceap** (47), *land*.
- lang** (58, 65), *long*. [Ger. *lang*.]
- lange** (70, 77), *long* (of time).
- lang-sweored** (57), *long-necked*. [Cf. Koch, *Gram.* III. 71; Mätzner, I. 470.]
- lār** (51. b), *study; instruction, teaching; counsel, guidance*. [Ger. *Lehre*, Mod. Eng. *lore*.]
- lārēow** (43), *teacher, master; learned man*. [< **lār** + **ŷēow**.]
- lāst** (43), *track, footprint*. [Mod. Eng. *last* (for shoes), Ger. *Leiste(n)*.]
- lāttēowdōm** (43, 14), *guidance*. [Cf. the etymology of **lārēow**.]
- lāŷ** (58), *hostile; hateful*.
- laŷian** (118), *summon*. [Ger. (*ein*)*laden*.]
- lēad** (47), *lead*. [Ger. *Lot*.]
- lēaf** (51. b), *leave, permission*. [Ger. (*Ur*)*laub*, (*Er*)*laub(niss)*.]
- lēaf** (47), *leaf*. [Ger. *Laub*.]
- leahtor** (43), *sin, iniquity*.
- lēan** (43), *reward, recompense*. [Ger. *Lohn*.]
- lēgean** (115, note), *place, put, set*. [From the second stem (92) of *liegan*, by 16; Ger. *legen*, Mod. Eng. *lay*.]
- lēnctenlic** (57), *vernal*.
- lēncten-tid** (51. 1), *spring*. [Cf. Ger. *Lenz*, Mod. Eng. *Lent*.]
- lēng**, see **lange**.
- lēngra**, see **lang**.
- lēngu** (51. a), *length*.
- lēo** (Lat.), *lion*.
- lēoda** (lēode) (44. 4), plur., *people*. [Ger. *Leute*.]
- lēod-mearc** (51. b), *region*. [Cf. Mod. Eng. *margrave*, *Marches*, *marquis*.]
- lēof** (58, 64, 165), *dear, well-beloved; sb. sir, master; comp. dearer, preferable*. [Ger. *lieb*, Mod. Eng. *lieft, lieve*; cf. Spenser, *F. Q.* 3. 2. 33.]
- leofa**, see **libban**.
- lēofwende** (59), *friendly; lēof-wendum, ardently, fervently*.
- lēoht** (47), *light*. [Ger. *Licht*.]
- lēoht** (58), *bright, radiant*. [Ger. *licht*.]

- lēoht-fruma** (53), *author of light*; for **lifes lēohtfruma** cf. Jn. 8. 12, Acts 3. 15. [Cf. **fruma**.]  
**lēoma** (53), *light, radiance, brightness*.  
**leomu**, see **lim**.  
**leornian** (118), *learn*. [Ger. *lern-en*.]  
**leornung** (51. 3), *study*. [Mod. Eng. *learning*.]  
**lēoſ** (47), *poetry, verse*. [Ger. *Lied*.]  
**lēt**, see **lētan**.  
**libban** (123), *live*. [Ger. *leben*.]  
**licgan** (V. 106), *lie; rest*. [Ger. *liegen*.]  
**lic-hama** (53), *body*. [**hama** = *shape, cover*; cf. Ger. *Leichnam*.]  
**lic-ham-lēas** (58, 146), *bodiless, incorporeal*.  
**lic-hamlic** (57), *bodily*.  
**lician** (118; 164. k), *please*. [Mod. Eng. *like*; cf. Spenser, *F. Q.* 2. 7. 27.]  
**lid** (47), *vessel, craft, bark*. [Cf. **liſan**.]  
**lid-weard** (43), *shipmaster*.  
**lid-wērig** (57), *weary with voyaging*.  
**liefan** (113), *allow, permit*. [< **lēaf**; Ger. (er) *lauben*.]  
**lieg** (43), *thunderbolt, levin*.  
**lieget** (47. 7), *lightning*.  
**liehting** (51. 3), *lighting, illumination*. [< **lēoht**, by 16.]  
**lif** (47), *life*. [Ger. *Leib*.]  
**lifde, lifgende**, see **libban**.  
**liflic** (57), *of life*. [Ger. *leiblich*; cf. Spenser, *F. Q.* 2. 7. 20.]  
**lim** (47, 20), *limb, bough, branch*.  
**lind** (51. b), *linden shield, shield*.  
**lind-wigend** (-wiggend) (43. 6), *shield-warrior*.  
**liſs** (51. b), *gentleness, tenderness*; (mid) **liſsum**, *gently, tenderly*.  
**liſſan** (I. 102), *set out; sail, cruise*.  
**liſſe** (59, 30), *good, obliging, friendly; gentle, mild*. [Ger. (ge) *lind*; cf. Spenser, *Virgil's Gnat* 221.]  
**liſſe** (70), *gently*.  
**loc** (47), *lock*.  
**locen**, see **lūcan**.  
**lōcian** (118), *look*.  
**lof** (43), *honor, praise*; in **lofe**, *praising*. [Ger. *Lob*.]  
**loft** (47), *air, sky*.  
**lond-**, see **land-**.  
**lor** (47), *destruction*; **tō lore weorðan**, *perish*.  
**lūcan** (II. 103), *link? weave? close?*  
**luſe** (53. 1), *love*.  
**luſian** (118, 119), *love*.  
**luſiend** (43. 6), *lover*.  
**luſiendlic** (57), *loving*.  
**luſlice** (70), *dear*.  
**luſu** (51. a; 53. 3; 24), *love*.  
**lungre**, *speedily*.  
**luſt** (43), *joy, desire, longing*. [Ger. *Lust*; cf. Spenser, *F. Q.* 4. 4. 44.]  
**lyfdon**, see **libban**.  
**lyft** (47; 51. b), *air*; under **lyfte**, cf. our 'under the sun.' [Cf. Ger. *Luft*.]  
**lyre** (44), *loss*. [Stem formed from that of the third stem of **lēosan**, *lose*, by 16.]  
**lyſtan** (113), *list, like, cause enjoyment*. [< **luſt**, by 16; cf. Spenser, *F. Q.* 2. 7. 18, 19.]  
**lýt** (58), (*but*) *few*.  
**lýt**, adv., (*but*) *little*.  
**lýtél** (57, 66), *little; comp. less(er), smaller; superl. least*.  
**lýt-hwōn** (58), (*but*) *few*.

## M.

**mā** (77), *more, further; rather.*

**mā-cræftig** (57), *very expert? expert in seamanship?* [In favor of the latter may be quoted Grimm's note in his edition of *Andreas und Elene*, p. 103: "257. mācræftig, und nochmals A. 472 der comparativ mācræftigra. daher es selbst unpassend aus dem comparativ mā, magis gedeutet würde, der sonst nirgends und in keinem andern dialect bei zusammensetzungen verstärkt. Auch scheint der sinn etwas bestimmteres zu fordern, ein des meeres, der schiffahrt kundig; ich vermute ein altes subst. mā, synonym und wurzel von mere, mācræftig = merecræftig."]

**mādm**, see **māðm**.

**mæcg**, see **męcg**.

**mæden** (47, 38, 28), *girl, maiden, damsel.*

**mæg**, see **mugan**.

**mægen** (47. 1), *power, strength; virtue; force, band.*

**mægen-ēacen** (57), *abundant in might, powerful.*

**mægen-ðrymm** (43), *glory, majesty.*

**mægen-ðrymnes** (51. 5), *glory, majesty.*

**mægð** (51. b), *tribe, nation, province.*

**mægð** (52), *maid, maiden.* [Ger. *Magd.*]

**mægð-hād** (43, 143), *virginity.*

**mæg-wlita** (44), *appearance, aspect.* [Cf. *andwlita.*]

**mælan** (113), *speak.*

**mære** (59), *renowned; splendid; great.*

**mærðu** (51. a), *achievement, famous exploit.* [Cf. **mære.**]

**mæsling** (47), *brass.*

**mæsse-prēost** (43), *priest.* [mæsse < Lat. *missa*, *mass*; prēost < *presbyter*, from what Greek word?]

**mæst** (43), *mast.*

**mæst**, see **micel**.

**mæð** (51. b), *ability, capacity.*

**mæðel-hēgende** (mæðel-) (61), *speech-uttering, council-attending.*

**mæw** (43), *gull, sea-mew.* [Ger. *Möwe.*]

**magan**, see **mugan**.

**magu-ðegn** (43), *vassal, retainer.*

**man** (89. e), *one.*

**mān-full** (58. 2), *wicked, evil.*

**mangere** (44, 143), *merchant.* [Mod. Eng. *-monger.*]

**manian** (118), *admonish.*

**manig** (57), *many.*

**manig-feald** (58, 146), *manifold.*

**mann** (mōnn) (46, 35, 17), *man.* [Ger. *Mann*; cf. Tacitus, *Germania*, Ch. II., and the proper name *Manu.*]

**manna** (53; cf. 53. 3), *man.*

**mann-cynn** (man-) (47), *man-kind.*

**mān-scyld** (-scild) (51. b), *sin, iniquity.*

**māra**, see **micel**.

**marman-stān** (43), *marble.*

**māðm** (43), *treasure, jewel.*

**meahte**, see **mugan**.

**meahtig**, see **mihtig**.

**męcg** (mæcg) (43), *disciple* (lit. *man*).

**mēd** (51. b), *meed, reward.* [Cf. **meorð.**]

**med-micel** (57), *short*.

**medome** (meodume) (59), *little, least*.

**medu-burg** (medo-) (52), *mead-city*. [Cf. Ger. *Met.*]

**medu-wërig** (medo-) (57), *mead-weary, drunken with mead*.

**mëniġu** (51. a), *company, number*. [Ger. *Menge*; cf. Spenser, *F. Q.* 1. 12. 9.]

**mënnisc** (57, 146), *human*. [*< mann*, by 16; cf. Ger. *Mensch.*]

**meodume**, see **medome**.

**meorð** (51. b), *reward*. [Cf. *mëd.*]

**meotud** (43), *creator*. [As it were, the 'Meter,' 'Appor-tioner,' 'Fixer of Bounds.']

**mëre** (44), *mere, sea*. [Ger. *Meer*; cf. Mod. Eng. *mermaid*.]

**mëre-bāt** (43), *sea-boat, vessel*.

**mëre-faroð** (43), *sea-waves (sea-voyage ?)*.

**meregreote** (53), *pearl*.

**mëre-liðend** (43. 6) *seafarer*.

**mëre-strëam** (43), *ocean-stream*.

**mëre-swīn** (47), *dolphin*.

**mëre-ðissa** (-ðyssa) (53), *ocean-scourer, rusher through the deep*.

**mërgen** (43), *morning*.

**mëtan** (113), *meet; find; find out*.

**mëte** (44), *food*. [Mod. Eng. *meat*.]

**mëðe** (59), *fatigued, weary*. [Ger. *müde*.]

**mëðel**, see **mæðel**.

**micel** (mycel) (57), *much, great, large; long; loud*. [Cf. Scotch *mickle*, Eng. *much*, and Spenser, *Shep. Cal.*, Feb. 109.]

**miclum** (myclum) (72), *greatly*.

**mid** (57; 166. 1), *middle*.

**mid** (168; 172. 1; 177), *with; mid ealle (175), *completely*.*

**middan-geard** (43), *world*. [Cf. Cleasby and Vigfusson's *Ice-landic-English Dictionary*, s.v. *míð-garðr*: "The earth (*Míð-garð*), the abode of men, is seated in the middle of the uni-verse, bordered by mountains and surrounded by the great sea (*úthaf*); on the other side of this sea is the *Út-garð* (*out-yard*), the abode of giants; the *Míðgarð* is defended by the 'yard' or 'burgh' *As-garð* (*the burgh of the gods*), lying in the middle (the heaven being con-ceived as rising above the earth). Thus the earth and mankind are represented as a stronghold be-sieged by the powers of evil from without, defended by the gods from above and from within."]

**mid-ðām-ðe**, *when*.

**mid-ðý**, *when, while*.

**mid-ðý-ðe**, *when, while*.

**miht** (51. 1), *power, might*. [Ger. *Macht*.]

**miht**, see **mugan**.

**mihtig** (57), *mighty*. [Ger. *mächtig*.]

**mild-heortnes** (51. 5), *mercy, compassion, loving-kindness*.

**milts** (51. 5), plur. as sing., *mercy, loving-kindness*. [*< mild, mild*, by 33.]

**miltsian** (mildsian) (118), *have mercy upon*.

**min** (83, 81), *my*.

**mis-** (142).

**mislic** (57), *various*.

**mislice** (70), *variously, in differ-ent ways; mislice geblēod, variegated*.

**mis-lician** (118), *displease*.  
**missenlic** (57), *various* (kinds of).  
**mis-ŷyncean** (114; 164. 1), *mis-judge*; **ŷē misŷyncē**, *Lat. male suspicaris*. [Cf. Milton, *P. L.* 9. 289, Shak., 3 *Hen. VI.* 2. 5. 108, *Ant. and Cleop.* 5. 2. 176.]  
**mōd** (47, 146), *heart, soul, mind; courage*. [Ger. *Mut*.]  
**mōd-ge-ŷanc** (43), *thought of the heart, counsel*. [Cf. Ger. *Gedanke*.]  
**mōdig** (57), *noble-minded, magnanimous, courageous*. [Ger. *mutig*.]  
**mōdiglic** (57), *high-souled*.  
**mōdignes** (51. 5), *pride, arrogance*.  
**mōdor** (52. 2), *mother*. [Ger. *Mutter*, *Lat. mater*.]  
**mōna** (53), *moon*. [Cf. Ger. *Mond*, where *d* is a late addition.]  
**mōnaŷ** (43), *month*. [Ger. *Monat*.]  
**mōn(n)**, see **man(n)**.  
**morgen** (43), *morning*. [Ger. *Morgen*, *Mod. Eng. morn.*.]  
**morgen-giefu** (51. a), *dowry, marriage portion*.  
**morŷor** (47), *deadly injury*. [Mod. Eng. *murder*.]  
**mōtan** (137), *may*. [Cf. Spenser, *F. Q.* 1. 9. 27.]  
**mugan** (135), *can, be able*.  
**mund** (51. 5), *hand*.  
**munt** (43), *mountain*. [Lat. *mont(em)*.]  
**munuc** (43), *monk*. [Ger. *Mönch*.]  
**murnung** (51. b; 144), *sorrow, unhappiness, lamentation*.  
**muscule** (Lat.), *mussel*.

**mycel**, see **micel**.  
**myclum**, see **miclum**.  
**mynglan** (118), *admonish, adjure*.  
**mynlan** (118), *direct, inspire*.  
**mynster** (47), *monastery*.

## N.

**nā** (nō), *not even, by no means, not at all; no*.  
**nabban** (121, 29), *have not*.  
**naca** (53), *bark*. [Ger. *Nachen*.]  
**nacod** (57), *naked; clothed in a tunic only* (p. 168).  
**nædl** (51. b), *needle*. [Ger. *Nadel*.]  
**nædre, næddre** (53. 1), *serpent*.  
**næfre**, *never*.  
**nænig** (89. a), *no one*.  
**nære, næron, næs**, see 138.  
**nāht** (nōht) (47; 89. b; 27), *naught, nothing*.  
**nā-hwær**, *nowhere*.  
**nā-hwider**, *nowhither*.  
**nālæs** (nālas), *not at all*.  
**nama** (53, 24), *name*. [Ger. *Namen*.]  
**nān** (89. a; 154. b), *no (one)*.  
**nāt**, see 126.  
**nātes-hwōn**, *not at all*.  
**ne** (ni), *not*.  
**nē, nor; nē . . . nē** (202), *neither . . . nor*.  
**nēah** (58, 67, 60), *nigh, near; æt niehstan, at length, finally*.  
**nēah**, *adv., near, nigh at hand; superl. nearly*.  
**nēah** (nēh), *prep., near*.  
**nēa-læcan** (113), *approach*.  
**nearunes** (nearo-) (51. 5), *anguish, agony*.  
**nearu** (51. a), *difficulty; nearu ŷrōwian, be in straits*. [Cf. *Mod. Eng. narrow*.]

**nēat** (47), *cattle*. [Cf. Mod. Eng. 'neatherd,' 'neat's-foot oil,' 'neat cattle.' Shakespeare has (*Wint. T.* 1. 2. 124): 'The steer, the heifer, and the calf Are all called *neat*; *Cymb.* 1. 1. 148: 'Would I were A *neatherd's* daughter.']

**nefne**, *except*.

**nēh**, see **nēah**, prep.

**nellan** (139), *will not*. [See Chaucer, *Prolog.* 550, Spenser, *F. Q.* 1. 6. 17; 1. 9. 15, Shak., *Hamlet*. 5. 1. 19.]

**neṃnan** (115. b), *mean* (lit. *name*).

**nēosian** (nēosan) (118; 156. m), *seek, look for*.

**nēowolnes** (51. 5), *abyss, deep*. [Orig. from *nihol-*, \**nihold-*, \**nihald-*, *sloping*.]

**nerlend** (neregend) (43. 6), *Savior*.

**nied** (51. b), *need, necessity; use*.

**nied-faru** (nēid-) (51. a), *needful journey*.

**nied-ſearfilc** (57), *needful, necessary*.

**nichtst**, see **nēah**, adv.

**nichsta**, see **nēah**, adj.

**nieten** (47. 1), *creature, beast, cattle*. [*< nēat*, by 16.]

**nieten-cynn** (47), *kind of cattle*.

**niht** (52), *night*.

**nihtes** (74), *by night*.

**niht-lang** (58), *night-long, of a night, one night*.

**nihtlic** (57), *night*.

**niman** (IV. 105), *take; seize; capture, catch; pluck up*. [Ger. *nehmen*; cf. a character in Shak., *M. W.*]

**nis**, see 138.

**niſ** (43), *man*.

**niſerlic** (57), *low-lying*. [Cf. Ger. *nieder*.]

**niſ-heſe** (44), *malignant foe*.

**niſ-hycgende** (61), *evil-scheming*.

**niſ-plega** (53), *hostile play, martial game*.

**nō**, see **nā**.

**nōht**, see **nāht**.

**noldon**, see **nellan**.

**norſ** (69), *northward*.

**norſan**, *from the north*.

**norſ-dæl** (43), *northern part, north*.

**notian** (118; 164. o), *use*.

**nū**, *now; yet*.

**nyste**, see **nytan**.

**nytan** (126), *know not*. [See Chaucer, *Prolog.* 284.]

## O.

**of** (142).

**of, of; from; out of; by**.

**ofen** (43), *oven*.

**ofer, over; across; upon; in**.

**ofer** (142). [Ger. *über*.]

**ofer-brædan** (113), *suffuse*.

**ofer-cuman** (IV. 105), *overcome, overthrow*.

**ofer-gān** (141), *overcome, come upon*.

**ofer-hygd** (51. b), *pride, arrogance; mid oferhygdum, arrogantly, haughtily, superciliously*.

**ofer-rædan** (113), *read through*.

**ofer-swiſan** (113), *overcome, conquer*.

**ofer-ſeccean** (114), *cover over*.

**ofer-winnan** (III. 104), *conquer, subdue, overthrow*.

**ofer-wræon** (I. 102), *cover over*.

**ofestlice** (ofost-, ofst-) (70), *quickly, forthwith*.

**ofet** (47), *fruit*. (Ger. *Obst*, properly *Obs*.]  
**ofostlice**, see *ofestlice*.  
**of-slēan** (VI. 107), *slay, kill*.  
**of-stigan** (I. 102), *descend*.  
**ofstlice**, see *ofestlice*.  
**oft**, *often, frequently*.  
**of-tredan** (V. 106), *tread down, trample upon*. [Ger. *abtretēn*.]  
**of-ŷyncean** (114), *offend, grieve, vex*.  
**ōht**, see *āht*.  
**olfend** (43), *camel*. [< Lat. *elephantem*?]  
**on**, *on, upon; in; into; with; on* *ān*, see *ān*.  
**on-** (142).  
**on-ālan** (113), *inflammē*.  
**on-cierran** (-cyrran) (113), *turn*.  
**on-cnāwan** (R. 109), *know; perceive; recognize; acknowledge*.  
**on-cweðan** (V. 106), *address, call unto*.  
**qnd** (-), see *and* (-).  
**on-drædan** (R. 110; 159. a), *fear*.  
**ōnettān** (113), *hasten, hurry*.  
**on-fangennes** (51. 5), *reception*.  
**on-fōn** (R. 110; 164. j), *receive, accept*.  
**on-gēan**, *adv., again, back*.  
**on-gēan**, *prep., against; toward; opposite*. [Cf. Ger. *entgegen*, for *engegen*.]  
**on-ge-slēan** (VI. 107), *slay*.  
**on-glerwan** (113), *divest, strip*. [Cf. *geare*.]  
**on-gletan** (-gitan) (V. 106, 18), *perceive, learn, understand*. [Cf. *andgiet*.]  
**ongin**, see *anginn*.  
**on-ginnan** (III. 104), *begin*.  
**ongitan**, see *ongletan*.  
**on-hieldan** (-hældan) (113), *intend*.

**on-hrēosan** (II. 103), *fall upon*.  
**on-hrēran** (113), *stir up, agitate*.  
**on-innan**, *into, among*.  
**onlic**, see *anlic*.  
**on-liehtan** (113), *light, illuminate*. [< *lēoht*, by 16.]  
**on-liesan** (113), *release*.  
**on-lūcan** (II. 103), *unlock*.  
**on-sendan** (113), *send*.  
**on-seŷtan** (113), *lay*.  
**on-spannan** (R. 109), *open*.  
**on-styrian** (116), *move*.  
**on-tȳnan** (113), *open*. [< *tūn*, by 16.]  
**on-wacan** (VI. 107), *awake*.  
**on-weg**, *away*.  
**on-windān** (III. 104), *retreat*. [Cf. Ger. *entwinden*.]  
**on-winnan** (III. 104), *assail*.  
**on-wriðan** (I. 102), *uncover, disclose*.  
**on-wunian** (118), *inhabit*.  
**open** (57), *open*. [Ger. *offen*.]  
**ōr** (47), *beginning*.  
**or-** (142).  
**ōra** (53), *vein? ore?*  
**ōreta**, see *ōretta*.  
**ōret-mæg** (-mæg) (43), *warrior*.  
**ōretta** (53), *combatant*.  
**orf** (47), *cattle*.  
**or-feorme** (59), *deprived, abandoned, forsaken*.  
**organa** (Lat.), *plur., organs*.  
**or-giete** (-gete) (59), *manifest*.  
**or-mæste** (59), *boundless; enormous*.  
**or-mōdnes** (51. 5), *despair, desperation*.  
**oroð** (47. 6), *breath*.  
**ort-geard** (43), *garden* (*orchard?*).  
**orðian** (118), *breathe*. [< *oroð*.]  
**ōð**, *until*.  
**ōð-** (142).

**oðer** (80; 89. a; 24), *other; second; rest of.*

**oð-ðæt**, *until.*

**oððe** (æðða), *or.*

**oð-ðringan** (III. 104), *wrest away.*

## P.

**pæll** (43), *purple garment.*

**pard** (Lat.), *panther.*

**pening** (43), *penny* (but this does not represent the Latin, which has *sestertia*, not *sestertios*; the latter would represent four cents each, the former about forty-three dollars each). [Cf. Ger. *Pfund*.]

**Piht** (43), *Pict.*

**plega** (53), *game, play.*

**plegian** (118), *play; act.*

**pliht** (43), *peril, risk.* [Ger. *Pflicht*, Mod. Eng. *plight*.]

**pund** (47), *pound*, Lat. *talentum, pondus*. [< Lat. *pondus*.]

**purpre** (53. 1), *purple garment.* [< Lat. *purpura*.]

## R.

**racian** (118; 164. i), *rule, govern, sway.*

**rād** (43), *counsel, advice; order(s); benefit.* [Ger. *Rat*; archaic Mod. Eng. *rede*; cf. Shak., *Hamlet*. 1. 3. 51.]

**rādan** (113), *read.* [Cf. Ger. (*er*)*raten*.]

**rād-snottor** (57), *discreet in counsel.*

**rās-bora** (53), *counselor.*

**rāswa** (53), *chief, leader.*

**rāh-dēor** (47), *roebuck.*

**rand** (rōnd) (43), *shield.*

**rand-wigend** (-wiggend) (43. 6), *shield-warrior.*

**rēad** (58), *red.* [Ger. *rot*.]

**rēaf** (47), *raiment, apparel.* [Ger. *Raub*, Mod. Eng. *robe*, through Fr. *robe*; cf. Ital. *roba*.]

**rēaf-lāc** (47), *rapine, plunder.*

**reccēan** (114), *relate, narrate; expound.*

**rēce-lēasian** (118, 156), *despise.*

**recene**, *straightway.*

**regn** (rēn) (43), *rain; shower.* [Ger. *Regen*.]

**regollic** (57), *regular.* [< Lat. *regula*; cf. Ger. *regel* (*recht*).]

**rēn**, *see regn.*

**rēocan** (II. 103), *reek.* [Ger. *riechen*.]

**reord-berend** (43. 6), *man gifted with speech* (lit. *speech-bearer*).

**reordian** (-igan) (118), *speak.*

**reſt** (51. b), *couch, bed.* [Cf. Ger. *Rast*.]

**reſtan** (113), *rest.*

**rēðe** (59), *fierce, violent.*

**rēðnes** (51. 5), *violence.*

**ribb** (47), *rib.*

**rice** (43. 1), *kingdom.* [Ger. *Reich*, Mod. Eng. (*Frede*)*rick*, (*Hen*)*ry*, (*bishop*)*ric*; cf. Lat. *rex*.]

**rīce** (59), *powerful, noble.* [Ger. *reich*, Mod. Eng. *rich*.]

**rīcsian** (118), *bear rule, have dominion.* [< *rice*.]

**riht** (47), *right.* [Ger. *Recht*.]

**riht** (58), *right; direct.* [Ger. *recht*.]

**rihtlice** (70), *accurately, correctly.*

**riht-wis** (58, 146), *righteous.*

**riht-wisnes** (51. 5), *righteousness.*

**rinan** (113, 161), *rain.*

**rinc** (43), *warrior, man.*

**ripe** (59), *ripe.* [Ger. *reif*.]



**rōd** (51. b), *cross*. [Ger. *Rute*, Mod. Eng. *rod*, *rood*; cf. *rood-loft*, *Holyrood*, *Haml.* 3. 4. 14.]  
**rodor** (43), *firmament*, *heaven*.  
**rōf** (59), *stout*.  
**Romanisc** (57, 146), *Roman*.  
**Romane** (Lat.), plur., *Romans*.  
**rōnd**, see *rand*.  
**rōse** (53. 1), *rose*. [Lat. *rosa*.]  
**rōwan** (R. 109), *row*.  
**rōwend** (43. 6), *rower*.  
**rōwnes** (51. 5), *rowing*.  
**rudu** (51. a), *redness*.  
**rūm** (43), *room*, *opportunity*. [Ger. *Raum*.]  
**rūwe** (53. 1), *tapestry*?

## S.

**sācerd** (51. b), *priestess*. [< Lat. *sacerdos*.]  
**sā** (43; 51. b), *sea*. [Ger. *See*; cf. note, p. 324.]  
**sā-bāt** (43), *sea-boat*, *vessel*.  
**sā-beorg** (43), *sea-cliff*.  
**sāð** (47), *seed*. [Ger. *Saat*.]  
**sāð-tīma** (53), *seedtime*.  
**sā-flota** (53), *sea-floater*.  
**sā-hengest** (43), *sea-steed*. [Cf. Ger. *Hengst*, Eng. *Hengist*.]  
**sā-holm** (43), *sea (swelling sea?)*.  
**sā-lād** (51. b), *sea-voyage*.  
**sāleoda**, see *sāliða*.  
**sālic** (57), *marine*, *of the sea*.  
**sā-liða** (-leoda) (53), *seaman*, *sailor*, *mariner*. [Cf. *liðan*.]  
**sā-mearh** (43), *sea-steed*. [Cf. Jebb, *Classical Greek Poetry*, pp. 91-92: "Homer speaks of 'swift ships, which are the horses of the sea for men'; Hesiod would not have scrupled to use the phrase 'horses of the sea' as a substitute for the word

'ships,' leaving his meaning to be guessed."]  
**sā-wērig** (57), *sea-weary*.  
**sā-wiht** (51. b), *sea-animal*.  
**salowig-pād** (58), *dark-coated*.  
**samninga** (70), *all at once*, *suddenly*. [Cf. *semninga*.]  
**samod** (sqmod), *together*.  
**sand** (47), *sand*. [Ger. *Sand*.]  
**sand-hliff** (47, 20), *sand-hill*.  
**sang** (43), *song*. [Ger. (Ge)*sang*.]  
**sār** (47), *sorrow*.  
**sār** (58), *grievous*, *sore*. [Cf. Ger. *sehr*, (ver)*sehren*.]  
**sār-cwīde** (44), *taunt*, *gibe*, *raillery*, *sarcasm*.  
**sārlic** (57), *doleful*.  
**sārlice** (70), *lamentably*, *mournfully*.  
**sārnes** (51. b), *grief*, *unhappiness*.  
**sāw(o)l** (51. 4), *soul*; *life*. [Ger. *Seele*.]  
**sāwol-lēas** (58, 146), *soulless*.  
**sceadu** (51. a; 18), *shadow*. [Cf. Ger. *Schatten*.]  
**sceal**, see *sculan*.  
**scealc** (43, 18), *man*.  
**sceam-fæst** (58, 18), *modest*. [Mod. Eng. *shamefast*; see Spenser, *F. Q.* 5. 5. 25.]  
**sceamu** (51. a; 18), *shame*. [Ger. *Scham*.]  
**scēap** (47, 18), *sheep*. [Ger. *Schaf*.]  
**scēap-hierde** (44), *shepherd*. [Ger. *Schafhirt*.]  
**scearpe** (70, 18), *sharp*. [Ger. *scharf*.]  
**scēat** (43), *corner*, *region*, *quarter*. [Ger. *Schooss*; in the sense of Lat. *angulus*, *plaga*, as Isa. 11. 12, Rev. 7. 1.]  
**sceatt** (43, 18), *coin*. [Ger. *Schatz*.]

- scēaſ** (51. b; 18), *sheath*. [Ger. *Scheide*.]  
**sceaſa** (53, 18), *enemy*. [Cf. Ger. *Schade*, *Schädiger*, Mod. Eng. *scathe*.]  
**scēawian** (118), *watch; behold*, see. [Ger. *schauen*, Mod. Eng. *show* (with changed meaning).]  
**scēncan** (113), *pour out, give to drink*. [Ger. *(ein)schenken*, archaic Mod. Eng. *skink*; cf. Shak., *1 Hen. IV.* 2. 4. 26.]  
**sceolde**, see **sculan**.  
**scēor** (18), see **scūr**.  
**sceort** (58, 65, 18), *short*.  
**scēotend** (43. 6), *shooter, marksman*.  
**scēo-wyrhta** (53, 18), *shoemaker*.  
**sciccells** (43), *cloak, mantle*.  
**scield** (scild) (43, 18), *shield*.  
**scield-burh** (scild-) (52, 28), *testudo, roof of shields, shield-roofed phalanx*.  
**sciene** (scýne) (59, 18), *beautiful*. [Ger. *schön*; cf. Chaucer, *K. T.* 210, Spenser, *F. Q.* 2. 1. 10.]  
**scieppan** (VI. 107, 18), *create*. [Ger. *schöpfen*.]  
**scieppend** (scippend, scyppend) (43. 6; 18), *creator*.  
**scieran** (IV. 105, 18), *cut, cleave*. [Ger. *scheren*, Mod. Eng. *shear*.]  
**sciertra**, see **sceort**.  
**sciēte** (53. 1), *sheet, linen cloth*. [*< scēat*.]  
**scild**, see **scield**.  
**scīnan** (I. 102), *shine*. [Ger. *scheinen*.]  
**scip** (47), *ship*. [Ger. *Schiff*.]  
**scip-fērend** (43. 6; 147), *sailor*.  
**scip-hera** (44. 2; 147), *naval force, fleet*.  
**scippend**, see **scieppend**.  
**scip-weard** (43), *shipmaster*.  
**scīr** (58), *bright, gleaming*. [Cf. Spenser, *F. Q.* 3. 2. 44, Shak., *Rich. II.* 5. 3. 61.]  
**scīre** (70), *dazzlingly, radiantly*.  
**scīr-mæled** (57), *splendidly marked, splendidly decorated*.  
**scop** (43), *minstrel*.  
**Scottas** (43), plur., *Scots*.  
**scrið** (57), *fleet?* (Grimm, *rigged*).  
**scrūd** (47), *clothing, raiment, attire*. [Mod. Eng. *shroud*.]  
**scrýdan** (113), *clothe, array*.  
**scucca** (53), *the devil, Satan*.  
**scūfan** (II. 103), *thrust*.  
**sculan** (133, 188), *ought, must; shall*. [Cf. Ger. *sollen*.]  
**scūr** (scēor) (43, 18), *storm; shower*. [Ger. *Schauer*.]  
**scýne**, see **sciene**.  
**scyppend**, see **scieppend**.  
**se** (84; 87; 154. b).  
**sealm** (43), *psalm*. [*< Lat. psalmus*.]  
**sealt-sēaſ** (43), *salt-spring*.  
**sēamere** (44. 1; 143), *tailor*. [Cf. Ger. *Saum*, Mod. Eng. *seam*.]  
**searu** (49), *device, contrivance*.  
**searu-ſancol** (searo-ſancol) (57), *discerning, sagacious*.  
**sēcean** (sēcan) (114), *seek; seek out; visit*. [Ger. *suchen*.]  
**sēcġ** (43), *man, hero*.  
**sēcgean** (sēcgan) (123, 36), *say; speak; tell*.  
**sedl**, see **setl**.  
**seġl** (47?), *sail*. [Ger. *Segel*.]  
**seld-cūſ** (58), *strange, novel, out of the way*. [Cf. *F. Q.* 4. 8. 14.]  
**sēlen** (51. b), *bounty, bestowal*.  
**self** (seolf, sylf) (86), *(my, him) self; own; same; very*. [Ger. *selb(er)*.]  
**seġlan** (syllan) (114, 36), *give; give to be; sell*.

**sēlest** (sēlost) (66), *best*.  
**sellic** (syllīc) (57), *strange, queer, remarkable*. [*< seldic.*]  
**sēlost** (76), *best*.  
**sēlra** (53, 66), *better*.  
**semninga** (70), *suddenly*. [See **samninga**.]  
**sendan** (113), *send; hurl*.  
**sēo**, see **se**.  
**seofon** (78, 20), *seven*. [Ger. *sieben*.]  
**seofon-feald** (58, 146), *seven-fold*.  
**seofotha** (78, 30), *seventh*.  
**sēol**, see **seolh**.  
**seolh** (43. 3; 21), *seal*.  
**seolf**, see **self**.  
**seolfor** (47, 20), *silver*. [Ger. *Silber*, Goth. *silubr*.]  
**seolfren** (57), *silver*. [Ger. *silbern*.]  
**seoððan**, see **siððan**.  
**sessian** (118), *subside*.  
**setl** (sedl) (47), *seat; throne*. [Ger. *Sessel*; Mod. Eng. *settle*.]  
**setnes** (51. 5), *foundation*.  
**settan** (113), *set, set down; place; make; make to turn*. [Formed, by 16, from the second stem of **sittan** (cf. **lēcgan**); Ger. *setzen*.]  
**sibb** (51. b), *peace; love*. [Cf. Mod. Eng. *gossip*.]  
**sīd** (58), *roomy, ample*.  
**sīde** (53. 1), *silk*. [*< Lat. sēta; cf. Ger. Seide*.]  
**sīe(n)**, see **wesan**.  
**siexta** (78, 80), *sixth*.  
**siextiene** (syxtȳne) (78), *sixteen*. [Ger. *sechszehn*.]  
**sige** (44), *victory*. [Ger. *Sieg*.]  
**sige-fæst** (58, 146), *victorious, triumphant*. [ulting in *victory*.]  
**sige-hrēmīg** (-hræmīg) (57), *ex-sige-hrēðīg (57), *radiant with victory*.*

**sige-rōf** (58), *of victorious energy*.  
**sige-ðūf** (43), *triumphal banner*. [ðūf *< Lat. tufa*.]  
**sige-wang** (-wong) (43), *field of victory*.  
**sigor** (43), *victory, triumph*.  
**simle**, *always*.  
**sīn** (83), *his*.  
**sīnc** (47), *treasure, riches*.  
**sīnc-weorðung** (51. 3), *gift of treasure, costly gift*.  
**sīnd**, see **wesan**.  
**sīn-gāl** (58), *constant, never-ceasing*.  
**singan** (III. 104, 22), *sing; praise*. [Ger. *singen*.]  
**sittan** (V. 106), *sit*. [Ger. *sitzen*.]  
**sið** (43, 30), *journey; adventure; plan, errand; time*. [Cf. Ger. *Gesinde*, Chaucer, *Prol.* 485, Spenser, *F. Q.* 3. 10. 33.]  
**sið-fæst** (43. 2), *journey; passage*.  
**sið-fram** (-from) (57), *ready for (their) journey*.  
**sið-nese** (53. 1), *prosperous voyage*.  
**siððan** (seoððan; syððan) (84. 3), *when; after; as soon as; afterward*. [Ger. *seitdem*; cf. Chaucer, *Knight's Tale* 1244, Shak., *Cor.* 3. 1. 47.]  
**slæcan** (113), *defer, delay*. [Mod. Eng. *slack(en)*.]  
**slæp** (43), *sleep*. [Ger. *Schlaf*.]  
**slæpan** (R. 110), *sleep*. [Ger. *schlafen*.]  
**slēan** (VI. 107, 37), *smite, strike; strike down, slay*. [Ger. *schlagen*; cf. Chaucer, *Prol.* 661.]  
**slæcg** (51. b), *hammer, sledge*. [Cf. **slēan**.]  
**smēan** (113), *consider, inquire into*.

- smēaung** (51. 3), *meditation; investigation.*
- smercian** (118), *smile.* [Mod. Eng. *smirk.*]
- smið** (43), *blacksmith.* [Ger. *Schmied.*]
- smiððe** (53. 1), *smithy.*
- smylte** (59), *calm, smooth, unruffled.*
- smyltnes** (51. 5), *serenity, calm.*
- snel**(1) (58; 35. a), *active, swift, fleet.* [Ger. *schnell*, Scotch *snell.*]
- snellie** (57), *swift.*
- snelnes** (51. 5), *agility, celerity.*
- snēowan** (II. 103), *hasten, speed.*
- snottor** (57), *wise.*
- snūd** (43?), *speed.*
- snūde** (70), *quickly.*
- sqmod**, see **samod.**
- sōna**, *soon; immediately; at once; as soon; when.*
- sorg** (51. b), *distress; anxiety, trouble.* [Mod. Eng. *sorrow.*]
- sorgian** (118), *be anxious.* [Mod. Eng. *sorrow*, Ger. *sorgen.*]
- sōð** (47), *truth.* [Mod. Eng. *sooth*; cf. *forsooth, soothsayer.*]
- sōð** (58), *true.*
- sōð**, adv., *verily.* [Cf. Spenser, *F. Q.* 3. 3. 13.]
- sōð-fæst** (58), *just and true; righteous.* [Mod. Eng. *sooth-fast.*]
- sōð-fæstnes** (51. 5), *truth.* [Cf. Chaucer, *Nun's Priest's Tale* 508.]
- sōðlice** (70), *indeed, truly.* [Cf. *soothly*, Spenser, *F. Q.* 5. 10. 8.]
- sparian** (118), *spare.* [Ger. *sparen.*]
- spell** (47), *account.*
- spillan** (113), *fling away.* [Cf. Shak., *Hamlet* 4. 5. 20.]
- spræc** (51. b), *speech; language; tale.* [Ger. *Sprache.*] [*sprechen.*]
- sprecen** (V. 106), *speak.* [Ger. *sprechen.*]
- springan** (III. 104), *spread.* [Ger. *springen*, Mod. Eng. *spring.*]
- spryttan** (113), *bring forth.* [Cf. Ger. *spriessen*, Eng. *sprout.*]
- stæfna**, see **stefna.**
- stænen** (57), *stone.* [< *stān*, by 16; Ger. *steinen.*]
- stæppan** (VI. 107), *step, march.*
- stān** (43), *stone.* [Ger. *Stein.*]
- standan** (VI. 107), *stand; stand still; fall upon.*
- starian** (118), *gaze.* [Mod. Eng. *stare.*]
- stēap** (58), *lofty.* [Mod. Eng. *steep.*]
- stede** (44), *place, position.* [Mod. Eng. *stead*; cf. Ger. *Statt*, *Stätte.*]
- stede-heard** (58), *firm, strong.*
- stede-wang** (43), *plain.*
- stefn** (51. b), *voice.* [Ger. *Stimme*; cf. Chaucer, *Knight's Tale* 1704, Spenser, *Shep. Cal.*, *Sept.* 224.]
- stefn** (43), *prow.* [Cf. 'from *stem* to *stern.*']
- stefna** (stæfna) (53), *prow.*
- stēoran**, see **stieran.**
- steorra** (53), *star.* [Cf. Ger. *Stern*, Lat. *stella*, Gr. *ἀστήρ.*]
- sterced-ferhð** (58), *resolute-souled, stout-hearted.*
- stieran** (stēoran) (113), *steer.* [Cf. Ger. *steuern*; and cf. Gr. *στραυός*?]
- stjern-mōð** (styrn-) (58), *stern of mood.*
- stig** (51. b), *road, course, line.* [Cf. Mod. Eng. *stile*, *stirrup*, *stair.*]
- stigan** (I. 102, 28), *ascend, enter, go aboard; go down* (cf. Ps. 107.

- 23). [Ger. *steigen*, Gr. *σείχειν*; cf. Spenser, *F. Q.* 4. 9. 33.]
- stillan** (113; 164. i), *calm, appease, hush*. [Ger. *stillen*.]
- stille** (59), *still; quiet, silent*. [Ger. *stille*.]
- stilnes** (51. 5), *calm, quietness*.
- storm** (43), *storm*. [Cf. Ger. *Sturm*.]
- stōw** (51. b), *place*. [Cf. Mod. Eng. *stow*.]
- stræl** (43), *arrow*. [Ger. *Strahl*.]
- stræt** (51. b), *street; public place*. [*<* Lat. *strāta*; Ger. *Strasse*.]
- strand** (43), *strand, sea-shore*. [Ger. *Strand*.]
- strang** (58, 65), *strong; powerful; violent; hard, severe, arduous*. [Cf. Ger. *streng*.]
- strangung** (51. 3), *invigoration, quickening*.
- strēam** (43), *stream, current*. [Ger. *Strom*.]
- strēam-wiælm** (-wælm) (43), *whirlpool, maelstrom*.
- strēng** (43), *rope; plur. cordage, rigging, tackle*. [Cf. Mod. Eng. *string*.]
- strengre**, see **strang**.
- strengþu** (51. a; 144), *strength*.
- strēonan**, see **strienan**.
- strienan** (strēonan) (113), *win over, gain over, convert*. [See **gestrēon**.]
- stund** (51. b), *while; stunde* (176), *now*. [Ger. *Stunde*, archaic Mod. Eng. *stound*, as in Chaucer, *Knight's Tale* 354, Spenser, *F. Q.* 1. 8. 25, 38.]
- stycce-mæslum** (72), *gradually, little by little*. [Cf. Ger. *stückweise*.]
- styrian** (118), *move; flow, roll*. [Mod. Eng. *stir*.]
- styriendlic** (57), *moving, that moves*.
- styrman** (113), *storm*. [*<* **storm**, 17; Ger. *stürmen*.]
- styrnmōd**, see **stiernmōd**.
- sulh-scear** (43?), *plowshare*. [Cf. Lat. *sulcus*.]
- sum** (89. a; 151), *some(one); (a) certain; one*. [Cf. Chaucer, *Knight's Tale* 397, 399.]
- sumer** (43. 5), *summer*. [Ger. *Sommer*.]
- sund** (47), *swimming; course*.
- sundor-ierfe** (-yrfe) (44), *private property*.
- sunne** (53. 1), *sun*. [Ger. *Sonne*.]
- sunu** (45), *son*. [Ger. *Sohn*.]
- sūð-dæl** (43), *southern part; south*.
- sūð-westerne** (59), *southwestern*. [Cf. Ger. *südwest*.]
- swā**, *so; as; yet; since; such; which*; eall swā, see **eall**; swā (swā) . . . swā (202), *so . . . as, as . . . as; the . . . the; inasmuch as; whether . . . or*.
- swāesendu** (47), *plur., viands, food*. [For the plural, cf. Lat. *epulæ*.]
- swæðorian**, see **swe(o)ðerian**.
- swā-hwæðer** (89. a), *whichever*.
- swā-hwæt-swā** (89. d), *what(so)-ever*.
- swan** (43), *swan*. [Ger. *Schwàn*.]
- swā-swā**, *like; as; just as; as if*.
- swätig** (47), *bloody*. [Ger. *schweissig*.]
- swā-ðeah**, *nevertheless*.
- swaðu** (51. a), *track, footprint*.
- swefan** (V. 106), *sleep*.
- swefel** (43), *sulphur*. [Ger. *Schwefel*.]
- swēg** (43), *music*.
- swēg-cræft** (43), *music*.

**swegel** (47), *sky, heaven*.  
**swēging** (51. 3), *noise*.  
**swencan** (113), *weary, fatigue, wear out*. [Formed from the second stem of **swincan**, by 16.]  
**sweora** (53), *neck*.  
**sweorcan** (III. 104), *grow dark, become overcast*.  
**sweord** (sward) (47), *sword*.  
**swēot** (47), *troop, army*.  
**sweotol** (swutol) (57), *clear*.  
**sweotole** (70), *clearly, plainly*.  
**sweotollice** (70), *plainly, clearly*.  
**sweorcan** (VI. 107), *swear*. [Ger. *schwören*.]  
**swēte** (59), *sweet*. [Ger. *süss*; cf. Lat. *suavis*, Gr. *ῥδύς*.]  
**swētnes** (51. 5; 144), *sweetness; goodness*.  
**swe(o)ſerian** (118), *depart, melt away, vanish; subside*.  
**swican** (I. 102; 164. n), *desert*.  
**swift** (58), *swift, fleet*.  
**swiftnes** (51. 5; 144), *swiftness, celerity*.  
**swige** (53. 1), *silence*.  
**swigian** (118), *be silent, keep silence*.  
**swilc** (89. a), *such, this sort*. [*< \*swalic < swā + lic*; cf. *swich*, Chaucer, *Prolog* 3.]  
**swilce**, adv., *likewise*.  
**swilce** (swylce), conj., *as if; ēac swilce, swilce ēac*, see **ēac**.  
**swimman** (III. 104), *swim*. [Ger. *schwimmen*.]  
**swincan** (III. 104), *work with effort*. [Cf. **swencan**, and archaic Mod. Eng. *swink*, as in Chaucer, *Prolog* 186, Milton, *Com.* 293.]  
**swingian** (III. 104), *whip? throw?*  
**swiſ** (58, 64, 80), *strong; comp. right*. [Cf. Ger. *geschwind*.]

**swiſe** (swyſe) (70), *much, greatly, very; comp. rather, more*.  
**swiſlice** (70), *exceedingly, greatly*.  
**swiſ-mōd** (58), *vehement-souled*.  
**swutol**, see **sweotol**.  
**swylce**, see **swilce**.  
**swyrd**, see **sweord**.  
**swyſe**, see **swiſe**.  
**sybb**, see **sibb**.  
**sylf**, see **self**.  
**syllan**, see **sellan**.  
**syllic**, see **sellic**.  
**syn(n)** (51. b), *sin*. [Cf. Ger. *Sünde*.]  
**synderlic** (57, 146), *separate, individual*. [Cf. Ger. *sonderlich*.]  
**syndon**, see **wesan**.  
**syn-full** (58), *sinful*.  
**syſſan**, see **siſſan**.  
**syxtýne**, see **sixtene**.

## T.

**tācen** (47), *sign, signal*. [Ger. *Zeichen*, Mod. Eng. *token*.]  
**tācen-bora** (53), *groomsman* (lit. *standard-bearer*).  
**tācnian** (118), *signify, betoken, indicate*.  
**tācean** (114), *teach*.  
**tālan** (113), *blame, censure*.  
**tāl** (51. b), *censure; tō tāle, censurable, blameworthy*.  
**tēar** (43), *tear*. [Cf. Ger. *Zähre* and Gr. *δάκρυ*.]  
**telg** (43), *dye*.  
**tempel** (47), *temple*. [*< Lat. templum*.]  
**tēon** (II. 103), *pull, bring*. [Ger. *ziehen*.]  
**tēon** (tīan) (113), *arrange, ordain*.  
**ticcen** (47), *goat*. [Ger. *Zicke*.]

**tid** (51. 1), *time, season; while; day; hour*. [Ger. *Zeit*, Mod. Eng. *tide* in *Christmastide*, *Whitsuntide*.]

**tigel-fæg** (58), *variegated with tiles*. [tigel < Lat. *tegula*.]

**tigris** (Lat.), *tiger*.

**till**, *to*. [Mod. Eng. *till*; cf. Ger. *Ziel*.]

**tillian** (118), *gain, obtain, provide*. [Ger. *zielen*, Mod. Eng. *till*.]

**tilung** (51. 8), *acquisition, procuring*.

**tima** (53), *time*.

**timbran** (115. b), *build, construct*. [Ger. *zimmern*.]

**tin** (47), *tin*. [Ger. *Zinn*.]

**tinterg** (47), *punishment*.

**tīr** (48), *glory, fame*. [Ger. *Zier*.]

**tið** (51. b; 28), *boon*.

**tiðlan** (118; 159. a; 28), *grant, bestow*. [Cf. **tið**.]

**tō**, prep., *to; for; according to; the sign of the gerund, and governing the following infinitive as a noun in the dative*. [Ger. *zu*.]

**tō**, adv., *too*. [Ger. *zu*.]

**tō** (142). [Cf. Spenser, *F. Q.* 4. 7. 8; 5. 9. 10.]

**tō-berstan** (III. 104), *break up, go to pieces*. [Cf. Chaucer, *Knight's Tale* 1753, 1833, 1899.]

**tō-breca**n (IV. 105), *break in pieces, shatter*. [Ger. *zerbrechen*.]

**tō-dæg**, *to-day*. [Cf. Ger. *heut zu Tage*.]

**tō-dēlan** (113), *divide, part asunder, separate, disperse*. [Ger. *zertheilen*.]

**tō-dōn** (140), *separate*.

**tō-dræfan** (113), *drive away*.

[**dræfan** < second stem of **drifan** (102), by 16.]

**tō-foran**, *before*.

**tō-gædere**, *together*.

**tō-gēanes**, *towards, to meet*.

**tō-ge-iecan** (113), *add*.

**tō-ge-lædan** (113), *bring*.

**tō-glidan** (I. 102), *glide away, slip away*.

**tō-hopa** (53), *hope*. [Cf. Ger. *hoffen*.]

**tō-hrēosan** (II. 103), *fall away*.

**tohte** (53. 1), *conflict*.

**tō hwon**, *why*.

**tō-middes**, *amidst, in the midst of*.

**top** (43), *top? ball?* [Ger. *Zopf*.]

**torht** (58), *resplendent*.

**torr** (43), *tower; watch-tower; crag*. [< Lat. *turris*.]

**tō-sceacan** (VI. 107), *depart, pass away*.

**tō-scēadan** (R. 110), *separate, divide*.

**tō-slitan** (I. 102), *rend, tear, destroy*. [rupt.]

**tō-twæman** (113), *divide; inter-*

**tō-weorpan** (III. 104), *blot out, forgive* (lit. *break in pieces*);

*quell, compose*, Lat. *dissolvere*.

**træf** (47. 4), *building*.

**trēo** (47. 3), *tree*.

**trēow-cynn** (47), *sort of tree*.

**trēownes** (51. 5; 144), *trust*.

**trēow-wyrhta** (53, 147), *carpenter*. [Cf. **wyrhta**.]

**trum** (57), *secure, strong*.

**trymman** (115. a), *confirm, establish, strengthen*. [< **trum**, by 16.]

**tungol** (47. 6), *star, heavenly body*.

**tūsc** (43), *tusk*.

**twā**, see **twēgen**.

**twēgen** (78, 79), *two*. [Mod. Eng. *twain*, Chaucerian *twoye* (Prol. 704), archaic Ger. *zween*.]

**twelf** (78, 24), *twelve*. [Ger. *zwölf*.]

**twēntig** (78), *twenty*. [Ger. *zwanzig*.]

**twēonlan** (118; 159. b), *doubt*.

**Tyrisc** (57), *Tyrian*.

**tyrnan** (113), *revolve*. [Mod. Eng. *turn*.]

## D.

**ḡā**, pron.; see 84, 87. [Cf. Chaucer, Prol. 498.]

**ḡā** (84. 1), *then, when; there, where*. [Ger. *da*; archaic Mod. Eng. *tho*, as in Chaucer, *Knight's Tale* 135, Spenser, *F. Q.* 1. 1. 18.]

**ḡæce** (53. 1), *roof*. [Ger. *Dach*, Mod. Eng. *thatch*.]

**ḡām**, see 84.

**ḡær** (75), *there, where*. [Cf. Chaucer, Prol. 34, 172, 547.]

**ḡæra**, **ḡære**, see 84.

**ḡær-on**, *therein*.

**ḡær-tō-ēacan**, *besides, in addition to that*.

**ḡæs**, see 84.

**ḡæs-ḡe**, see 157. 1.

**ḡæt**, see 84; 189. 3.

**ḡæt**, conj., *that*.

**ḡætte** (34), *that; tō ḡon ḡætte*, *so that*. [*< ḡæt-ḡe*.]

**ḡaflan** (-igan) (118), *permit, allow*.

**ḡā-hwæðre**, *yet*.

**ḡā-hwile-ḡe**, *while, so long as*. [Cf. Ger. *diuweil*.]

**ḡām**, see 84.

**ḡanan** (ḡe) (75), *thence, from there; whence; from which; of*

*which; by which*. [Ger. *dannen*; cf. Mod. Eng. *thence*.]

**ḡanc** (43), *thank(s)*. [Ger. *Dank*.]

**ḡancian** (118; 159. a), *thank*. [Ger. *danken*.]

**ḡancol-mōd** (58), *discreet, heedful, attentive*.

**ḡanc-snottor** (ḡanc-snottur) (57), *wise of thought*.

**ḡāra**, see 84.

**ḡās**, see 85.

**ḡā-ḡā**, *when; ḡā-ḡā ... ḡā (202), *when ... (then)*.*

**ḡā-ḡe**, **ḡe**, see 87.

**ḡe ... ḡe** (202), *whether ... or*.

**ḡēah** (ḡēh), *though, although; yet; ḡēah ... ḡēah (202), *though ... yet*. [Ger. *doch*.]*

**ḡēah-hwæðre**, *nevertheless*.

**ḡēah-ḡe**, *though, although; ḡēah-ḡe ... hwæðre, ḡēah-ḡe ... swā-ḡēah (202), *though ... yet*.*

**ḡearf** (51. b; 21. a), *need; profit, benefit*. [Cf. **ḡurfan**.]

**ḡearfa** (53; 21. a), *needy (one), poor*. [Cf. **ḡurfan**.]

**ḡearfendlic** (57), *poor*.

**ḡearle** (70), *greatly, very, very much, exceedingly*.

**ḡearlice** (70), *violently*.

**ḡēaw** (43), *conduct; plur. morals, virtues*. [Cf. Spenser, *F. Q.* 1. 1. 33.]

**ḡegn** (43, 28, 24), *vassal, retainer,thane*. [Archaic Ger. *Degen*; cf. Gr. *τέκνον*.]

**ḡēh**, see **ḡēah**.

**ḡencean** (114), *think, consider, reflect; devise*. [Ger. *denken*.]

**ḡenden** (ḡende), *inasmuch as*.

**ḡēnian** (118; 164. e; 28), *serve, minister to*.



- ſēnung** (51. 3; 28), *ministration, service; first course.*
- ſēod** (51. b), *people, nation; region, country, province.* [Cf. *Ger. Deutsch.*]
- ſēoden** (43), *lord.* [< **ſēod**; cf. *dryhten* < *dryht*, *cynning* < *cynn.*]
- ſēoden-hold** (58), *faithful to his lord.*
- ſēod-guma** (53), *man of the people.*
- ſēod-scipe** (44. 1; 144), *discipline.*
- ſēos**, see 85.
- ſēow** (58), *bond, unfree, serving.*
- ſēow-dōm** (43), *service.*
- ſes**, see 85.
- ſider** (ſyder) (75), *thither; wherever.*
- ſiēstru** (ſriōstru) (47), *plur., darkness.* [Cf. *Ger. düster*, and, for the plural, *Lat. tenebræ.*]
- ſin** (83, 81), *thy, thine.* [Cf. *dein.*]
- ſinen** (51. 5), *handmaid.* [Cf. *ſegn.*]
- ſing** (47), *thing; sake; ſenige ſinga*, in any way, by any means.
- ſing-gewrit** (47), *document.*
- ſis**, **ſisne**, **ſissa**, **ſisse**, **ſisses**, **ſissum**, see 85.
- ſiwen** (51. 5), *handmaid.*
- ſolian** (118), *endure, experience.* [Scotch *thole*; cf. *Ger. dulden.*]
- ſon**, see 84, 175 ff.; sometimes for **ſām**, **ſām**, through the shortened **ſam**, **ſan**.
- ſone**, see 84.
- ſonne**, *then; when; since; than* (with comparatives); **ſonne** . . . **ſonne** (202), *when . . . (then).*
- ſoſor** (43), *ball.*
- ſrēan** (118), *rebuke.*
- ſrēat** (43), *band, crowd, multitude.*
- ſrēatian** (118), *reprove, chide.* [Cf. *Mod. Eng. threaten.*]
- ſrida** (78), *third.* [Cf. *Ger. dritte.*]
- ſrie** (ſrȳ) (78, 79), *three.* [Cf. *Ger. drei.*]
- ſrines** (51. 5; 144), *trinity.*
- ſringan** (III. 104), *press forward.* [Cf. *Ger. dringen*; cf. *Mod. Eng. throng.*]
- ſriōstru**, see **ſiēstru**. [Cf. *dreist.*]
- ſriſte** (59), *bold, confident.* [Cf. *Ger. ſritig* (78), *thirty.*]
- ſriſcynning**, see **ſrȳſcynning**.
- ſroht-heard** (58), *patient, much-enduring.*
- ſrōwian** (118), *suffer, endure.*
- ſrōwung** (51. 3), *passion.*
- ſrȳ**, see **ſrie**.
- ſrym(m)** (43), *force; troop; glory.*
- ſrym-fæst** (58, 146), *glorious.*
- ſrym-full** (58, 146), *glorious.*
- ſrymlic** (57), *glorious.*
- ſrym-sittende** (61), *sitting in glory.*
- ſrȳſ** (51. b), *might; the translation of* *prēata prȳſum*, p. 219, l. 3, is doubtful.
- ſrȳſ-bearn** (47, 38), *mighty son, i.e. mighty youth.*
- ſrȳſ-cynning** (ſriſ-) (43), *king of might.*
- ſū**, see 81.
- ſūhton**, see **ſyncean**.
- ſurfan** (131), *need.* [Cf. *(be)-dürfen.*]
- ſurh**, *through; throughout; in; by; by means of; ſurh eall*, see *eall*. [Cf. *Mod. Eng. th(o)rough*; Chaucer has *thurgh*, *Knight's Tale* 362.]

**Þurstig** (57), *thirsty*. [Ger. *durstig*.]

**Þus**, *thus* (always with a verb of utterance in these texts).

**Þúsend** (78, 79), *thousand*.

**Þúsend-mælum** (72), *by thousands*.

**Þwēal** (47), *bath*.

**Þwīeres** (Þwēores) (71), *transversely*.

**Þý**, see 84, 175 ff.

**Þýs**, see 85.

**Þyder**, see **Þider**.

**Þý-læs-þe**, *lest*. [Cf. Lat. *quominus*.]

**Þyllic** (89. a), *such like, this kind*.

**Þýn** (113), *coerce, restrain*.

**Þýncean** (114; 164. l), *seem*. [Ger. *dünken*, Mod. Eng. (me)-*thinks*.]

**Þýrel** (47), *hole*. [< \*Þurhil (16). Cf. Chaucer, *Knight's Tale* 1852; Spenser, *F. Q.* 1. 11. 20, 22.]

**Þyrstan** (113, 190), *thirst*. [Ger. *dursten*, Mod. Eng. *thirst*.]

**Þýssum**, see 85.

## U.

**ufan-weard** (58; 166. 1), *upper, above*.

**úhte** (53. 1), *dawn, daybreak*.

**un-æþele** (59), *plebeian, simple*.

**un-ā-segende** (61), *unspeakable, ineffable*.

**un-ā-swundenlice** (70), *forthwith, without delay*.

**un-cūþ** (58, 30), *unknown*. [Mod. Eng. *uncouth*; see Chaucer, *Knight's Tale* 1639, Spenser, *F. Q.* 1. 11. 20, Shak., *Pit. And.* 2. 3. 211.]

**un-cystig** (57, 146), *wicked*.

**under, under; among**. [Ger. *unter*.]

**under-fōn** (R. 110), *assume; receive, take in, entertain*.

**under-standan** (VI. 107), *understand*.

**under-þeodnes** (51. 5; 144), *submission*. [See **underþiedan**.]

**under-þiedan** (113), *subjoin, add*. [< *þeod*, by 16.]

**un-ēaþe**, *with difficulty, hardly*. [Cf. *unīeþe*, and *F. Q.* 2. 1. 27.]

**un-for-cūþ** (58), *excellent*. [Cf. *fracoþ*.]

**un-for-wandiendlice** (70), *boldly, saucily, forwardly*.

**un-ge-cnāwen** (62, 109), *unknown*.

**un-ge-læred** (63), *untaught, unlearned, uneducated*. [See **lær-an**.]

**un-ge-limp** (47), *mishap, ill-luck*.

**un-ge-rydellice** (70), *suddenly, on a sudden*.

**un-ge-sewenlic** (57), *invisible*.

**un-ge-þanc-full** (58, 146), *unthankful, ungrateful*.

**un-ge-þwærnes** (51. 5; 144), *wickedness, depravity*.

**un-ge-wēned** (63), *unexpected*. [See **wēnan**.]

**un-ge-wērged** (62), *unwearied*. [See **wērig**.]

**un-ge-wunelic** (57, 146), *unusual*. [See **wunian**.]

**un-īeþe** (59), *difficult*. [See **unēaþe**.]

**un-lifiende** (-lyfigende) (61), *unliving, dead*. [Cf. **libban**.]

**unnan** (129; 159. a), *grant, allow*. [See **ēst**.]

**un-nyt** (57, 155), *devoid, destitute*.

**un-riht-wīs** (58, 146), *unrighteous*.  
**un-riht-wisnes** (51. 5; 144), *unrighteousness*.  
**un-rīm** (47; 154. a; 142), *multitude*.  
**un-rōt** (58), *sorrowful, dejected*.  
**un-sceðfīg** (57, 146), *innocent*.  
**un-scrȳdan** (113, 162), *divest*.  
 [See *scrȳdan*.]  
**un-sōfte** (70), *harshly, cruelly*.  
 [Cf. Ger. *unsanft*.]  
**un-stille** (59), *unquiet, restless*.  
**un-stilnes** (51. 5; 144), *disorder, confusion*.  
**un-trum** (57), *sick*.  
**un-trymnes** (51. 5; 144), *illness, disease, infirmity*. [*< untrum*.]  
**ūp**, *up*.  
**ūp-ā-hæfednes** (51. 5; 144), *pride, arrogance*. [Cf. *ūpāhebban*.]  
**ūp-ā-hebban** (VI. 107), *lift up*.  
 [Cf. Chaucer, *Knight's Tale* 1570.]  
**ūp-ā-standan** (upp-) (VI. 107), *rise up*. [Cf. Ger. *auferstehen*.]  
**ūp-ā-stigan** (I. 102), *rise, ascend*.  
**ūp-gān** (141), *go up*. [Ger. *aufgehen*.]  
**ūp-gang** (43), *rising*.  
**ūplic** (57, 146), *upper, above*.  
**uppan**, *upon, on top of*.  
**uppe**, *up*.  
**ūre** (ūsar) (83), *our, ours*. [Ger. *unser*.]  
**ūrig-feðere** (59), *dewy-feathered*.  
**urnon**, see *iernan*.  
**ūsar**, see *ūre*.  
**ūt**, *out*.  
**ūt-ā-blāwan** (R. 109), *blow out, breathe out; exhale*.  
**ūtan**, *about, externally, on the outside*. [Ger. *aussen*.]

**ūte** (69), *outside*.  
**ūt-gān** (141), *go out*.  
**ūt-gangan** (R. 109), *go out*.  
**uton** (wuton), *let us*.

## W.

**wæccen** (51. b), *vigil*.  
**wæd** (47), *water, billow, flood*.  
**wæd** (51. b), *garment*. [Cf. Chaucer, *Knight's Tale* 148, Spenser, *F. Q.* 2. 3. 21, Shak., *Sonn.* 76. 6, and our 'widow's weeds'.]  
**wædla** (53), *poor man, destitute one*.  
**wæfels** (43), *cloak, mantle*.  
**wæg** (43), *billow, flood*. [Cf. Chaucer, *K. T.* 1100, Spenser, *F. Q.* 2. 12. 4.]  
**wæg-flota** (53), *water-floater, ship*.  
**wæl** (47), *slaughter*. [Cf. *Walhalla, Walkyrie*.]  
**wæl-gifre** (59), *greedy for slaughter*.  
**wæl-grim** (57), *fierce, cruel, sanguinary*.  
**wæl-hrēow** (59), *cruel*.  
**wæl-hrēownes** (51. 5; 144), *cruelty*.  
**wælm**, see *wielm*.  
**wæl-scel** (47?), *carnage*.  
**wæpen** (47. 1), *weapon; plur. arms*.  
**wær** (47), *ocean*.  
**wær** (51. b), *covenant; protection, care, safe-keeping*.  
**wær-fæst** (58, 146), *covenant-keeping, faithful*.  
**wæstm** (43), *growth, size; fruit*.  
 [Cf. *weaxan*, and Ger. *Wachstum*; Mod. Eng. *waist*.]  
**wæter** (47. 1, 6), *water*. [Ger. *Wasser*.]

- wæter-brōga** (53), *water terror, terrible waters.*
- wæter-egsa** (-egsa) (53), *dread of the waters, dreadful waters.*
- wæter-flōd** (43), *water-flood.*
- wæter-scipe** (44. 1), *body of water.*
- wafian** (118), *waver.*
- wald**, see **weald**.
- waldend**, see **wealdend**.
- wana** (158), *wanting, lacking.*
- wang** (43), *field, mead.*
- wann** (wonn) (58), *dark, black.*  
[Mod. Eng. *wan*.]
- waroð, waruð**, see **wearoð**.
- wāt**, see **witan**.
- wēa** (53), *woe.* [Cf. Ger. *Weh*.]
- weald** (wald) (43), *weald, forest.*
- wealdend** (waldend) (43. 6), *ruler, lord.*
- wealh-stōd** (43), *interpreter, translator.*
- weall** (43), *wall, rampart.* [*< Lat. vallum.*]
- weallan** (R. 109), *seethe, foam.*  
[See **wielm**.]
- weard** (43), *guardian, warden.*  
[Ger. -*wart*.]
- wearoð** (waroð, waruð) (43), *strand, shore, beach.*
- wearoð-gewinn** (waruð-) (47), *strife of the shore, i.e. surf, breakers.*
- weorð**, see **weorðan**.
- weax** (47), *wax.* [Ger. *Wachs*.]
- weaxan** (R. 109, 24), *grow, be fruitful, increase.* [Ger. *wachsen*; cf. Shak., *M. N. D.* 2. 1. 56, *Hamlet* 1. 3. 12.]
- wēccēan** (114), *wake.*
- węcg** (43), *metal.* [Mod. Eng. *wedge*; cf. Shak., *Rich. III.* 1. 4. 26.]
- weder** (47), *weather.* [Ger. *Wetter*.]
- weder-candel** (51. 5), *weather-candle, i.e. the sun.*
- weg** (43, 24), *way.* [Ger. *Weg*.]
- wegan** (V. 106), *carry.*
- wel**, *well.*
- wela** (53), *wealth, riches, weal.*  
[Cf. Chaucer, *Knight's Tale* 37.]
- wellig** (57, 148), *rich, wealthy, abounding.* [Cf. our 'well off,' 'well to do.']
- wel-willende** (61), *benevolent, kind-hearted, generous.*
- wel-willendlice** (70), *lovingly.*
- wel-willendnes** (51. 5; 144), *generosity, liberality.*
- wēn** (51. 1), *expectation, prospect, chance; wēn is ſæt, perhaps, perchance.* [Ger. *Wahn*.]
- wēnan** (113; 156. g), *expect, look for; think, suppose, imagine.*  
[Ger. *wähnen*, Mod. Eng. *ween*; cf. Shak., *1 Hen. VI.* 2. 5. 88.]
- węndan** (113), *turn; return; translate.* [Ger. *wenden*; cf. Mod. Eng. *wend, went*.]
- węnding** (51. 3), *rotation.*
- węnian** (116), *accustom, train.*
- weoloc** (43, 20), *cockle, whelk.*
- weoloc-rēad** (58), *scarlet.*
- weoloc-sciell** (51. b), *cockle-shell.*
- weolor** (-ur) (51. b; 20), *lip.*
- weorc** (47; 21. b), *work; exercise; deed; energy.* [Ger. *Werk*.]
- weorod** (weorud, werod) (47, 20), *host.* [*< wer*.]
- weorðan** (wyrðan) (104; 187; 21. b), *become; be; weorðan tō sometimes nearly = weorðan.*  
[Ger. *werden*; cf. our 'woe worth the day.']
- weorðian** (118; 21. b), *honor, exalt.* [Cf. Shak., *Lear* 2. 2. 128.]

- weorð-full** (58, 146), *honorable*.  
**weorðlic** (-lic) (57, 146), *honorable; exalted*.  
**weorðlice** (70), *worthily, honorably*.  
**weorð-mynt** (43—orig. 51. b—144; 34), *dignity*. [**< \*weorð-mundþa.**]  
**weorð-scipe** (44. 1; 143), *honor, dignity*. [Mod. Eng. *worship*; cf. Shak., *W. T.* 1. 2. 314, *Lear* 1. 4. 288.]  
**weoruld**, see *woruld*.  
**wēpan** (R. 109), *weep*. [**< wōp**, by 16.]  
**wer** (43), *man, husband*. [Cf. Lat. *vir*.]  
**wer-hād** (43), *male sex*. [Cf. *hād*.]  
**wērig** (57, 146), *weary*.  
**werod**, see *weorod*.  
**wer-ſēod** (51. b), *nation*.  
**wesan** (138, 187), *be*.  
**westan**, *from the west*.  
**west-sæ** (43; 51. b), *sea on the west*.  
**wic** (47), *dwelling*. [Cf. Mod. Eng. *bailiwick*; cognate with Lat. *vicus*, Gr. *olkos*.]  
**wiclan** (118), *visit, lodge, sojourn*. [**< wic.**]  
**wid** (58), *wide*. [Ger. *weit*.]  
**wide** (70), *widely, far*.  
**wid-ferende** (61), *traveling (traveler) from a distance*.  
**wid-fæðme** (59), *capacious, extensive*. [See *fæðm*.]  
**wid-gill** (58), *extensive; spacious*.  
**wid-gilnes** (51. 5; 144), *extent, compass*.  
**wielm** (wylm, wælm) (43), *boiling, swelling, surging*. [See *weallan*, and Mod. Eng. *whelm*.]  
**wierdan** (113), *mar, injure*.  
**wif** (47, 38), *wife; woman*. [Ger. *Weib*; cf. Chaucer, *Prolog.* 445, Shak., *T. N.* 5. 139.]  
**wif-hād** (43), *female sex*.  
**wig** (47), *war*.  
**wigend** (wiggend) (43. 6), *warrior*.  
**wig-hūs** (47), *war-house, tower*.  
**wiht** (47; cf. 89. b), *whit*.  
**wild** (58), *wild*. [Ger. *wild*.]  
**wildēor** (47, 38), *wild animal, wild beast*.  
**willā** (53), *will; request; desire; delight*. [Ger. *Wille*.]  
**willan** (wyllan) (139, 188), *will, wish, desire*. [Cf. Ger. *wollen*, Lat. *velle*.]  
**wilnian** (118), *desire*. [See Chaucer, *Knight's Tale* 751.]  
**wīn** (47), *wine*. [**< Lat. vinum**; Ger. *Wein*.]  
**wind** (43), *wind*. [Ger. *Wind*.]  
**windan** (III. 104), *fly about*. [Ger. *winden*, Mod. Eng. *wind*.]  
**windig** (57, 146), *windy*. [Ger. *windig*.]  
**wine** (44. 2, 4), *friend*.  
**wine-ſearfende** (61), *needing a friend*. [Cf. *ſearf*.]  
**wīn-geard** (43), *vineyard*.  
**winnan** (III. 104), *struggle, toil*.  
**winstre** (60), *left*.  
**winter** (43. 5), *winter (year); storm*. [Ger. *Winter*.]  
**winterlic** (57, 146), *winter, wintry*. [Ger. *winterlich*.]  
**wir** (43), *wire*.  
**wis** (58; 155. e), *wise*. [Ger. *weise*.]  
**wisian** (118), *point out*. [Ger. *weisen*.]  
**wislic** (57, 146), *wise, true*.  
**wist** (51. b), *provisions, food*. [Cf. *wesan*.]

**witan** (126), *know*. [Mod. Eng. *to wit*, Ger. *wissen*; cf. Chaucer, *K. T.* 402, Spenser, *F. Q.* 1. 3. 6.]  
**witan** (I. 102), *blame, censure*. [Cf. Spenser, *F. Q.* 2. 12. 16.]  
**wīte** (48), *punishment, penalty, torture*. [Cf. **witan**.]  
**witga** (53), *prophet (psalmist ?)*.  
**witodlice** (unitedlice) (70), *indeed, truly*.  
**wiſ**, *with* (hostility); *against*; *toward*; *in return for*. [Not to be confounded with **mid**; cf. *withstand*.]  
**wiſer** (142).  
**wiſer-trod** (47), *retreat*.  
**wiſer-winna** (53), *adversary*.  
**wiſ-innan**, *within*.  
**wiſ-sacan** (VI. 107; 164. m), *renounce*.  
**wiſ-standan** (VI. 107), *withstand*.  
**wiſ-ſingian** (118), *talk with, — speak to*. [Cf. Mod. Eng. *hustings*.]  
**wlanc** (58), *proud, lordly*.  
**wlencu** (51. a), *pomp, splendor*. [**< wlanc**, by 16.]  
**wlite** (44), *beauty*. [Cf. **and-wlita**.]  
**wlite-beorht** (58), *beautiful*.  
**wlitig** (57, 146), *beautiful, comely*.  
**wolcen** (47), *cloud*. [Cf. Ger. *Wolke*, Mod. Eng. *welkin*.]  
**wolde**, see **willan**.  
**wōnn**, see **wann**.  
**wōp** (43), *weeping (tears)*.  
**word** (47), *word*. [Ger. *Wort*.]  
**word-hord** (47, 147), *treasury of words*. [Cf. Ger. *Hort*.]  
**word-loc**a (53, 147), *coffer of words*.  
**worhte**, see **wyrcean**.  
**worn** (43), *multitude*.

**woruld** (51. 1, 3; 26; 20), *world*; **in woruld worulde**, *for ever and ever*.  
**woruld-bisgu** (51. a), *worldly occupation*.  
**woruld-cræft** (43), *secular art, secular occupation*.  
**woruld-ge-ſyng** (51. b), *worldly honor, worldly dignity*.  
**woruld-liſ** (47), *worldly life*.  
**woruld-spēd** (51. b), *worldly success*.  
**wręccean** (114), *awake, arouse*.  
**wrēon** (I. 102), *clothe*.  
**wręſian** (118), *support, uphold*.  
**wrigon**, see **wrēon**.  
**wudu** (45), *forest, wood*.  
**wudu-bearu** (-bearo) (43. 7), *forest, grove*.  
**wuldor** (47), *glory, splendor*.  
**wuldor-cynig** (43), *king of glory, king of majesty*. [Cf. Ps. 24. 7.]  
**wuldor-drēam** (43), *heavenly joy, heavenly rapture* (lit. *glory-joy*).  
**wuldor-fæder** (43. 8), *father of glory*.  
**wuldor-spēdig** (57, 146), *glorious*.  
**wuldor-ſrym(m)** (43), *glorious majesty*.  
**wuldrian** (118), *glorify, magnify, celebrate*.  
**wulf** (43, 24), *wolf*. [Ger. *Wolf*.]  
**wund** (58), *wounded, sore*. [Ger. *wund*.]  
**wundenlocc** (58), *curly-haired*.  
**wundor** (47. 1), *wonder*. [Ger. *Wunder*.]  
**wundorlic** (57, 146), *wonderful*. [Ger. *wunderlich*.]  
**wundorlice** (70), *wondrously*. [Cf. Chaucer, *Prolog.* 84.]  
**wundrian** (118), *wonder*. [Ger. *wundern*.]

**wunian** (118), *dwelt, remain, live.*

[Ger. *wohnen*; cf. Chaucer, *Prol.* 388, Spenser, *F. Q.* 2. 1. 51.]

**wunung** (51. 3), *dwelling.* [Ger.

*Wohnung*; cf. Chaucer, *Prol.* 606, Spenser, *F. Q.* 6. 5. 13.]

**wurdon**, see **weorðan**.

**wuton**, see **uton**.

**wyllan**, see **willan**.

**wylm**, see **wielm**.

**wyn-sum** (57, 146), *winsome, pleasant.* [Ger. *wonnesam*.]

**wyn-sumlice** (70), *winsomely.*

**wyrcean** (114; 161; 184. a), *work; do; construct, make, build; yield.* [Cf. Ger. *wirken*, and Chaucer, *Knight's Tale* 1901.]

**wyrhta** (53), *craftsman, workman, maker.* [Cf. **wyrcean**; Mod. Eng. *-wright* (see Chaucer, *Prol.* 614).]

**wyrm** (43), *worm.* [Ger. *Wurm*.]

**wyrm-cynn** (47), *kind of worms.*

**wyrt** (51. 1), *herb.* [Mod. Eng. *wort*; cf. Ger. *Wurz, Wurzel, Gewürz*, and Chaucer, *Nun's Priest's Tale* 401.]

**wyrt-ge-mang** (47), *spice.*

**wyrt-ge-mengnes** (61. 5; 147), *spice.*

**wýscan** (113), *wish.* [Ger. *wünschen*.]

## Y.

**ȝcan**, see **iecan**. [übel.]

**ȝfel** (57), *evil, wicked, bad.* [Ger.

**ȝfel** (47), *evil.*

**ȝfele** (70), *evil, wrongly.*

**ymb(e)**, *about.*

**ymb-** (142).

**ymb-clyppan** (113), *embrace.*

**ymb-hōn** (R. 110), *surround.*

**ymb-hwyrft** (43), *compass, circuit; orbit.*

**ymb-hycgean** (124), *consider.*

**ymb-sellañ** (114), *envelop; beset.*

**ymb-sittan** (V. 106, 142), *sit around.*

**ymb-trymman** (115. a), *surround.*

**ymb-ūtan**, *about, around.*

**yrre**, see **ierre**.

**ȝō** (51. b; 30), *wave, billow, flood.* [Cf. Lat. *unda*, and 30.]

**ȝō-bord** (47), *ship?*

**ȝō-lād** (51. b; 215), *billow-road.*

**ȝō-līd** (47, 215), *ship.*

NOTE. — The EWS. forms of **sǣ** (p. 310) are: sing. nom. **sǣ**, gen. **sǣs**, dat. **sǣ**, acc. **sǣ**. Other forms are: sing. gen. dat. **sǣwe**; plur. nom. acc. **sǣs**, **sǣ**, dat. **sǣsum**, **sǣwum**.





14 DAY USE  
RETURN TO DESK FROM WHICH BORROWED  
**LOAN DEPT.**

RENEWALS ONLY—TEL. NO. 642-3405

This book is due on the last date stamped below, or  
on the date to which renewed.

Renewed books are subject to immediate recall.

**RECEIVED**

JUL 16 1981

APR 16 '69 -11 AM

**LOAN DEPT.**

MAR 4 1977  
4/4

REC. CIR. JUN 8 '77

MAY APR JUL  
JUN MAR 26 1980

REC. CIR. AUG 20 '80

MAR 7 1981

Aug. 9, 1981

LD 21A-40m-2, '69  
(J6057s10)476-A-32

General Library  
University of California  
Berkeley

LD 21A-40m-2, '69  
(6889s10)476B

University of California  
Berkeley

Pres. sing. 4000.  
Pres. sing. 4000.  
Pres. sing. 4000.  
Pres. sing. 4000.

Pret. Sing. 4000 and sing.

Pret. Plu. { whole Pret. 4000 and sing.  
sing. 4000. sing. ind.

Pret. Part. 4000.

